



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

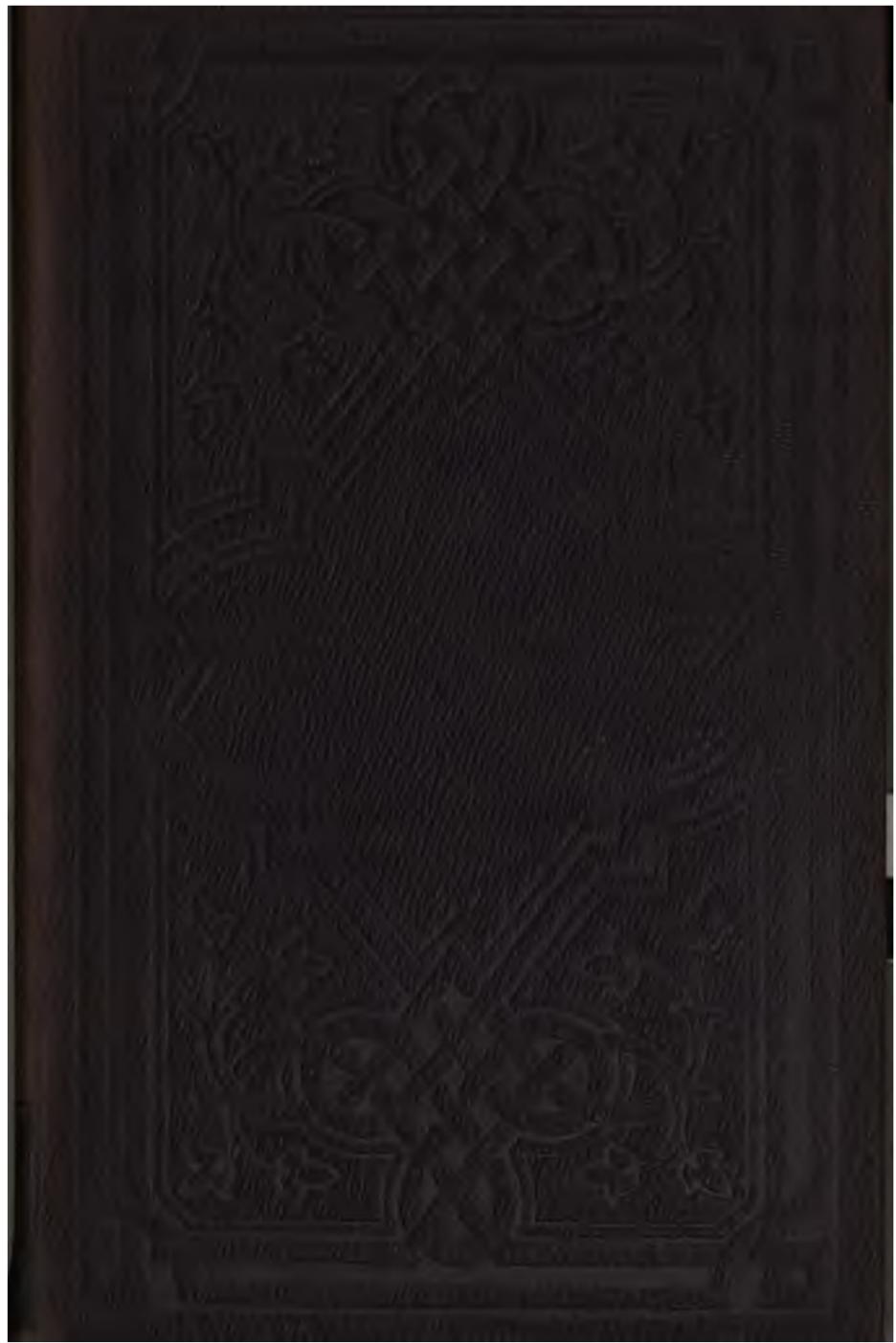
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600021647Q



250. c. 39.





ARMONY OF EDUCATION.



HARMONY OF EDUCATION.

LONDON :
PRINTED BY B. CLAY, SON, & TAYLOR,
BREAD STREET HILL.

HARMONY OF EDUCATION:

DESIGNED

TO ASSIST THOSE ENGAGED
IN TEACHING.

BY

MISS SARAH JOLLY,

AUTHORESS OF "THOUGHTS ON THE VOCATION AND PROGRESSION OF
THE TEACHER," "SIX EASY LESSONS IN PERSPECTIVE," &c.

SECOND EDITION.

250. c. 39.

LONDON :
SIMPKIN, MARSHALL, AND CO.
STATIONERS' HALL COURT. 1
1861.





P R E F A C E.

THIS little book has been written in the hope of affording practical aid to young mothers and governesses, who, although not uninformed, are yet unaccustomed to instruct others, and who, before they can effectually educate, require their own minds to be put into position by suggestions from actual workers.

Much care has been bestowed upon the revision of this Second Edition; nor is it sent forth without earnest prayer that the loving Heavenly Father may bestow his blessing, and deign to make it useful in the field of Education.

26, STANLEY GARDENS,
KENSINGTON PARK.



CONTENTS.

	PAGE
INTRODUCTORY CHAPTER No. I.—ON RELIGION	1
INTRODUCTORY CHAPTER No. II.—ON HARMONY, PRO- GRESSION, AND INDIVIDUALITY OF CHARACTER	7

PART I.

ON THE DEVELOPMENT OF CONSCIENCE.

CHAPTER I.—ON OBEDIENCE.	14
CHAPTER II.—ON MOTIVES TO ACTION; REWARDS AND PUNISHMENTS	27
CHAPTER III.—SELF-LOVE	38
CHAPTER IV.—ON EMULATION AND AMBITION	41
CHAPTER V.—ON THE DESIRE OF ESTEEM; PRIDE; VANITY	44
CHAPTER VI.—ON THE DESIRE OF PLEASEING GOD	53
CHAPTER VII.—ON CONSCIENCE	57
CHAPTER VIII.—ON THE DEVELOPMENT OF CONSCIENCE, AND OF ITS NATURAL OFFICE AS THE RULER OF THE WILL AND OF THE WHOLE INTERNAL LIFE	61

PART II.

ON THE DEVELOPMENT OF REASON.

	PAGE
CHAPTER I.—ON PERCEPTION	67
CHAPTER II.—ON ATTENTION	74
CHAPTER III.—ON MEMORY; ASSOCIATION	80
CHAPTER IV.—ON REASON; ABSTRACTION	85

PART III.

ON THE DEVELOPMENT OF TASTE.

CHAPTER I.—ON TASTE	90
CHAPTER II.—ON IMAGINATION	97

PART IV.

ON FAITH WORKING BY LOVE	105
------------------------------------	-----

SUPPLEMENT.

GEOGRAPHY	115
ARITHMETIC	120
GRAMMAR AND LANGUAGE	126
DRAWING	131
MUSIC	136



HARMONY OF EDUCATION.

INTRODUCTORY CHAPTERS.

CHAPTER I.

ON RELIGION.

EDUCATION, or the rightly drawing forth existing qualities of the heart and mind, must, like everything else, vary as its purport varies, as time or eternity prompts its movements. The latter will, I trust, actuate the education of the children for whom I write ; and with religion, its foundation and guide, I will begin.

Love to parents, particularly to her mother,* seems to be the natural means for opening a child's mind to love God, or, at least, for making her, in

* Although this book has been intended as an assistance in the training of girls, many of its principles may be applied to universal education ; and, perhaps, all that is said may be available for boys as well as for girls, up to the age of eight or nine years. In speaking of pupils, it has nevertheless been found advisable to reject the masculine pronoun altogether, because it could not have been employed throughout, and there was a felt difficulty in beginning a chapter with one pronoun, and finishing it with another.

some degree, comprehend the parental character of God with regard to herself. While her little heart is overflowing with love and gratitude for benefits received from her earthly parents, tell her that she has a Father in Heaven, whose eye is ever on her ; who has given to her, you and all that she has ; who has created the earth in its loveliness, and clothed the fields with verdure. From this time she may say short prayers, and listen to or learn Scripture texts speaking of God's goodness.

Most likely her mind will, as it were, expand towards what she thus hears, for reverence is in her heart, that made her look up to you as to a superior being, and that will now cause her to ascend higher, even to the Eternal.

But sin is also in the child's heart to bring it back to earth ; she is often naughty ; God who sees everything must be angry, and will love her no longer. Now you can, after your child has sorrowed for her sin, tell her of her Saviour, and of the great love of God towards a sinful little child ; she may pray to be forgiven for Jesus Christ's sake, and as her naughty tempers increase (which but too surely they will), she may, through the same Saviour, ask for the grace or strength of the Holy Spirit to subdue them and to change her heart. Thus may the Triune God be shown to your little one.

Read to her often from the pure Scriptures ; let her learn Bible texts and hymns ; instruct her in

Bible events by prints, and make free use of maps. I would never advise the Scriptures themselves being altered to suit a child's capacity: to me there is something objectionable in this. Much of the Old and New Testaments, particularly of the latter, may be understood by a very little child, in the words of the original English translation. Biblical geography, the natural history, and other information connected with the countries mentioned, are of great use; and I would rather incline to this kind of information being imparted in a separate reading, than in the form of a commentary or exposition. The more unmixed and undisturbed the texts are suffered to rest in the mind, the better.

Your child will, of course, say her prayers night and morning. There will be family prayers and Scripture readings; and she will read daily one or more portions of the Word of God. Never omit questioning her carefully on what she has read. When she is old enough, let her write on Bible passages, sometimes of your selection, sometimes of her own. Converse with her alone of her Saviour, and of heavenly things; but do not encourage a general habit of irreverent religious talk. The seat of true religion is in the heart, its purifying influence is over the whole being; it gives firmness, self-denial, gentleness, humility, and is opposed to that spurious form made up of talk and factitious activity.

In due time, the catechism, simply explained,

should take its place as a Sunday occupation. If your child belong to the Church of England, its collects should be learned at a very early age, and some time before confirmation the Articles should be carefully studied. Of whatever denomination of Protestant Christians you may be a member, the history of the Reformation, and the history of Christianity in our own land, should be repeatedly read, so as to be well understood by your pupil. Parents and teachers are now beginning to see the importance of this part of history, which, hitherto, has been but too much neglected in this country. In Protestant Germany, the history of the Reformation goes hand-in-hand with the history of Germany, a custom worthy of imitation.

As childhood passes away, and the intellect seems strong enough to bear it, I would have a few of the most useful and interesting theological works read and written upon, as "Newton on Prophecy," "Butler's Analogy," "Paley's Evidences." The one point in which the philosophy of the last is defective, you can yourself set right; and that need not prevent the perusal of an author who has made his subject peculiarly interesting.

Thus may an intellectual knowledge of our holy religion be obtained; and such knowledge is highly necessary. The spiritual knowledge, the life of Christ in the heart, its conversion to Him, can be only given by God, for from Him alone it proceeds.

Your part is to use the means, and, in faith, to pray for a blessing upon them. Let your child see that in all you do, you seek for grace to do it in the fear of God ; that in all your ways you would acknowledge Him, trusting that He will direct your paths. Begin and end each day's lessons with prayer, and with the daily Scripture reading. Let religion shed its softening, vivifying influence upon what you and your pupils do together. In its strength strive to repress rebellion against your own authority, which is rebellion against God, selfishness, criticising, and the many and various faults which will but too surely appear in every child of Adam. Educate on its foundation, so that your child may feel her responsibility, even in learning things which might otherwise be deemed trivial. Try, that love to God, and through that, love to man, may shed its sunny, life-giving power over her whole being, so that she may abound in good works ; and, above all things, pray that very soon, even now, a sense of her own sin may be given her, and that the only refuge for sin, her Saviour, may, through faith, be her portion for ever.

Let this conversion of the child's heart to God be the great object of your work and of your prayers. Conceal not its importance from her ; try to make her feel that it is life from the dead ; a change so mighty that only God can effect it, and that He will do it if asked in earnest prayer. Falter

not here, but when faith is dim and love grows cold, endeavour in spirit to glance onward to the great tribunal before which you and the young soul now committed to your charge must together appear.

Keep, then, ever in mind that your child is sinful and needs a new birth; and on the other hand, that she is redeemed, and by God's free mercy may be born again. Towards this last blessed end it will be your privilege to work, using the mighty engine of the prayer of faith. And may God bless your efforts, may He largely increase the number of converted children and of teachers seeking to bring their young ones to the Saviour's fold.

CHAPTER II.

ON HARMONY AND INDIVIDUALITY OF CHARACTER.

By harmony of character, I do not mean that a whole is to be formed from certain quantities of certain qualities, but that the internal powers answer one to another, in whatever degree they may exist in each individual mind, and that conscience rule the will; so that the internal life be one harmonious whole.

Harmony of character includes individuality of character, for its very nature requires that the lawful, natural tastes and pursuits of a child be cultivated more than those foreign to the disposition, more particularly if the latter can be well done without. Pursuits forced upon the mind, contrary to its nature, almost always cause a jar in the internal being.

Harmony of character is, of course, your aim in the education of your children, you wish not that their minds be made up of shreds and patches, but that each acquirement in goodness or intellect improve the others, and with them form a whole capable of progressing, and, if I may so speak, willing to progress; for harmony of character is opposed to anything like stagnation, containing within itself the element of progression of character.

As a means of promoting this harmony in educating your children, never lose sight of certain leading internal powers, for on their cultivation it will, humanly speaking, depend. These are, conscience, the natural arbiter of the will and the ruler of the internal life ; reason, or judgment, the conscience of things intellectual ; taste, the conscience of things beautiful ; and faith working by love. These being in all children especially cultivated, other qualities may, as it were, be suffered to blend into them more in their own way, and in the prominence and proportion assigned to them by the character of the individual mind to which they belong. Conscience, reason, taste, and love, may be likened to the essential notes of a musical composition, which are always there and sometimes in fixed positions ; yet, far from causing monotony, they blend harmoniously into the less essential notes, softening and enriching the most varied and exquisite strains, and adding to the character and originality of each individual melody.

In bringing out abstract qualities of the heart and mind, more particularly of the former, it is never needful to talk much about them, indeed, it is almost always better not to do so. They are more surely and more healthily developed by your pupil seeing that they govern your own judgments and actions, than by any other method. But never lose sight of them—sin dwells in the heart of your child, but the voice of God is also there, speaking by these holy

powers. You have not to implant, but to educe. By prayer and careful watching you must strive that the good seed flourish, that the bad attain not to maturity. The right fulfilment of the duties of the station in which your child is placed, is the best means for healthily developing the internal life, provided these duties be made to harmonize with her individual character. In early childhood, especially, shun what seems dissonant to her mind, particularly if the pursuit causes languor or ill-temper. How much of intellectual things a child of seven has learned matters little; in what manner she has learned them may affect her whole future destiny. Let your little girl, as far as you can, promote it, be obedient, active, and happy, rather wishing and hoping to know much than knowing much already. Fear precocity, it is but another name for cerebral disease. Be not disappointed if your child make but little progress in those pursuits which you would wish her to prefer. I know not whether the human mind be composed of certain distinct powers, or whether, as a whole, it passes into certain states; but this I know, every mind has its own individuality of character; you cannot, while it is yet weak and tender, hook on to it a certain portion of arithmetic and grammar as you wish. Observe your child's mental temperament; endeavour to harmonize her internal being by the cultivation of obedience, love, and activity; it will thus become strengthened, and

afterwards make more progress in those favourite acquirements than it would have done had they been forced upon it at too early an age ; for I would by no means imply that a moderate degree of proficiency in the pursuits belonging to a good education is not in the circle of duty, as well as in the power of most girls to attain.

Obedience, the foundation of self-discipline, will be considered in another chapter. The development of its compensating power, independence, by which individuality is aided and strengthened, is no less necessary. So far as is consistent with good, leave your little girl free and unshackled in many of her actions. Let a small portion of time and money be entirely at her disposal ; let her arrange the order in which she prepares her lessons, and in all matters which would come to the same end, quietly let her have her own way. Do not torment her with the manner in which she is to walk and move. A little child may run, bound, or skip, she can only be graceful so long as she feels at liberty in the open air ; restrain her movements, and the charm is lost ; and, worse than this, her mind partakes of the fetters into which you have thrown her limbs. At a more advanced age, good dancing and drilling lessons will do more towards a graceful carriage than a whole life's admonitory walks. When the movements are restrained by others, the mind often becomes restrained likewise ; when the body is awk-

ward, the mind feels with it. Therefore let your children move well. Let them, moreover, according to their age, be well instructed in the practices and usages of the society in which they are to move, that they be not governed by false shame, a destroyer of character, and quite a different quality to the healthy timidity natural to their sex and age.

To a certain extent, cultivate each aspect of your child's mind. The growth of some powers and inclinations is for the first fourteen or fifteen years of life so very unequal in different minds, that it is almost impossible to say whether a child has or has not certain deficiencies. But do not let your pupil waste much time in any pursuit which seems foreign to her mental temperament ; merely let her make acquaintance with it ; and if as childhood passes away no accession of power in acquiring it seems to be gained, and it can be well done without, as music, let it be given up. At this period, too, cultivate the predominating taste of your pupil more than heretofore ; let her own character be stamped on all she does, and as little as possible interfere with her lawful tastes and feelings. She is not to be a copy of you ; if she is, she will be inferior, for all copies are less valuable than their originals. It is no praise to a governess, when some fifty young ladies can be recognised as having been her pupils, through a certain conventional style of manner. In writing, drawing, reading, everything, let each child be

individual; correct errors, give necessary information, work sometimes with your pupil, but in general let her form her own judgments.

There are two evils to which we are prone in instructing children—the giving too much or too little assistance. I think the former is the worse, being so entirely subversive of independence and individuality; the latter is also in its way mischievous, often paralyzing the intellect and feelings with difficulties apparently unconquerable; still if the mind come out from it, it does so, less weakened than from having been over-helped. This is one reason why only children are often to be pitied. The growth of their internal life is generally interfered with by an over-abundance of external instruction and help. They see themselves the objects of unceasing attention from others. A strong mind would be cramped under such circumstances; no wonder if childish faculties are checked. The moral powers also suffer, selfishness is likely to be fostered, and pride, vanity, or fear, according to the discipline pursued with the child and her natural character.

In general it is good to give much help, and often to work with the pupil, when a pursuit is first taken up, and gradually to leave her more to herself. While, however, you cultivate in her the habit of inquiry and self-dependence, never refuse explanation, and even other help when it is really needed. If your pupil be actuated by conscience

and love, she will desire to do her best, and be happy in doing it; her affectionate activity and bright intelligent countenance, will tell more forcibly than words could utter, that harmony dwells in her internal life. Not the deceitful apathetic stillness of torpor, but an active progressive harmony, often, indeed, broken in upon by the sin of her heart, yet, by the mercy of God, ever striving to recover itself by the help of its formative powers, conscience, reason, love, and taste.

PART I.

CHAPTER I.

OBEDIENCE.

KEEPING in view the four great powers of the heart and mind, we will now speak of obedience, and of motives to action, this being the part of education especially connected with the development of conscience.

The first moral obligation of which children can be made sensible, is obedience to parents ; for the reverence with which they are so largely gifted soon appears in their characters, although not so soon as love. Love to parents may foreshadow love to God. In like manner, obedience to parents is the only image which can be given of obedience to God. There is surely something touchingly sacred in filial piety, language even has consented to honour and sanctify it ; and, under the law, its observance was “the first commandment with promise.” Cultivate it, then, in your children. It is a state of mind which God especially blesses : of its absence He

greatly disapproves. The obedience of childhood speaks hopefully for the self-discipline of the time to come ; and experience bids us fear for the future of the habitually disobedient child.

This virtue is less inculcated now than in by-gone days. There has been a reaction from the severity in which English children were formerly brought up, and disobedience is sometimes almost made a merit of. Some mothers seem to think, and this is more particularly the case with regard to their boys, that obedience damps the spirits, and destroys courage and individuality of character. Active, rational obedience, far from repressing any good quality, is the great agent for healthfully developing the whole internal being. Passive obedience, whether it be induced by kindness or severity, does check the growth of the good and the beautiful, and is to be feared more, I think, than any other system which well-intentioned people can adopt. Disobedience only is inferior to it in its extent of evil, being highly destructive of the growth of good ; and from the want of harmony which it throws over the character, very unfavourable to the health.

The first thing, then, to be desired for the welfare of those whom you so tenderly love, is that they be obedient, and in the right way ; that is, that the obedience which you induce in them may serve to develope love, reason, taste, and, more especially, conscience ; so that it may merge into self-culture

and self-discipline, as, with the season of childhood, the time for its constant observance passes away. And to those who make mind a study, and who, by the manifestation of childish qualities, hope for future excellence, or dread future depravity, there is not a more beautiful object than an actively obedient child.

Infants must, however, be passively obedient. It will not in general be found difficult to make them so. There is so vast a difference in physical and mental power between them, and those with whom they have to do, that they soon learn to look up to them with reverence, and, mechanically, to obey. The thing required is, that in early childhood obedience be a habit ; that, as reason and conscience develope, this habit become a principle of action. Under a right system of things, it will, for the most part, do so ; but when a child is brought up under the fatal influence of blind indulgence, when his will is suffered to be the law of the nursery, obedience never becomes a habit ; and as childhood passes away, instead of the principle of obedience taking place of the habit of obedience, the principle of disobedience is grafted on the habit of disobedience. The following may be taken as a not uncommon specimen of nursery mismanagement.

An infant naturally docile and sweet-tempered has a nurse, who through affected or real misguided affection, humours her most wayward whims and

caprices ; and who, by not claiming obedience, gradually induces its opposite habit. The well-educated mother has a half-defined instinctive fear that all is not right ; but maternal vanity, gratified at the child's power over the nurse, suffers the same state of things to continue, till the child has a nursery governess, whose task it is to soften the spirit that has been trained to disobedience. At five, six, or seven years of age, a child's faults are often far from incurable, and if the governess be mild, firm, sensible, and affectionate, she may mould the yet plastic mind of her charge to docility. Should, however, any opposition to her authority creep in, in the form of remarks from servants, or acquaintance, or the over-indulgence of parents, it is most likely that her labour will be fruitless ; the child will go on from bad to worse ; attempts to enforce obedience will induce obstinacy ; the mind, undisciplined in childhood and youth, will in after-life be unable to discipline itself, and will thus be a prey to passion, pride, prejudice, and the other evil feelings which darken conscience and enslave the will.

The above description is a general one, and therefore not always to be applied to individual cases. All children do not come into the world sweet-tempered, and nurses are far from being the only agents of their moral and intellectual derangement. A vast improvement has taken place within the last few years in this class of people. Truly are they an

important part of the community, and not till they are so trained as to be able quietly but steadily to influence their nurselings by means of good sense, good feeling, and religious principle, can education, at least among the higher and middle classes, be said to be begun in a land. As a body, they do not as yet answer to this description, but individuals may be found among them who do. If, therefore, I make use of the nurse instead of the mother, to serve my description of the agent of blind indulgence, I must be understood to do so principally as a matter of convenience. Indulgence, when carried to the extent described above, seems to be principally composed of self-love, indolence, and in consequence, reflected on love towards a child. Is it not then more fitting to ascribe such motives and feelings to the stranger, than to the parent? to the lowly-bred than to the highly-educated?

Obstinacy shows itself, in many children, at a very early period. Like other evil propensities, a well-grounded hope of its cure rests principally on the qualities of the heart and head with which it is combined. If vanity, selfishness, or a weak intellect, unfortunately distinguish its possessor, there is little hope of its ever being completely eradicated. If, on the contrary, her little heart be animated by love to God and man; if she possess an active, inquiring mind, and give promise of a sound judgment, her obstinacy will in time lose itself in the careful

development of better qualities, and, combining with them, will help to form firmness, magnanimity, and perseverance.

Most over-indulged children are subject to fits of obstinacy ; for every now and then it happens that, according to their usual manner, they refuse to comply with something which either in itself is strictly necessary, or from the just then relaxed indulgence of parents or nurses is judged to be so. The child, unaccustomed to obey, feels herself ill-used, and refuses to comply : a contest ensues, which, however it may terminate, is equally to her disadvantage. If she gain the victory, she is ready again to have recourse to obstinacy, from having formerly experienced its efficacy ; if she be conquered, a feeling of having been the victim of injustice and oppression takes possession of her, and as her strength of mind increases, her obstinacy increases also. Obstinacy is sometimes caused by a child's thinking herself in the right, and then, as it has been well remarked, it is misplaced resolution. Sometimes it is the prolonged determination to disobey at any risk. In the former case, the child's heart and mind must be enlarged, and her obstinacy will disappear ; or, rather, take better forms, in combination with other qualities. In the latter case, too, the careful cultivation of the moral and mental faculties is absolutely necessary, but the spirit must also be curbed.

In all moral and mental diseases, a preventive is

better than a cure. You will therefore do well to prevent contests for power ; and, by avoiding them, endeavour to break the habit. Nothing like triumph must be shown over yielding obstinacy, but sorrow you may always testify ; and, from whatever cause the child's bad conduct may have proceeded, it will do her good to see this feeling in you. She will, perhaps, when her fit of obstinacy is over, sympathize with you in your grief for her fault.

Let your edicts be few and well-ordered ; insist on implicit obedience, but let this obedience be associated with all that the child loves, with all that is most grateful to her. Let her feel that you are actuated solely by love to her ; and that her happiness depends on a compliance with your wishes.

Avoid, as much as possible, telling a child to do what is disagreeable, and what is in itself of no consequence ; for instance, children are often desired to perform in various ways for the amusement of their much-enduring friends. A young child does not always feel inclined to comply on these occasions ; and if the attempt to make her do so be persisted in, she, as well as every one else, is made uncomfortable. It is impossible for us to judge of the processes of a child's mind at an earlier period than we can remember what was going on in our own ; yet we may be tolerably sure that children cannot, at all times, bring either their mental or bodily functions into action with the same facility that we can our-

selves. It is cruel, therefore, to insist on their singing, dancing, reciting, whenever we please ; by doing so, we incur the risk of making them obstinate and disobedient.

Many young people are allowed to contract bad habits in manner and carriage, and when they are deeply rooted, are constantly reproved for them, without efficient measures being taken to eradicate them. This causes peevishness, and certainly induces a habit of inattention to the wishes of others. It is perhaps, in general, more difficult to obtain obedience on these points than on any others. But the inattention of children to them as often proceeds from inability to do what is wished, as from disobedience. When a child has been at her studies, particularly drawing or writing, about an hour, she becomes tired, and perhaps begins to stoop or lounge ; if she be desired to sit uprightly, she may do so for a minute or two, but soon, from fatigue, the old posture is resumed ; the injunctions are repeated, and the child, tired and irritated, probably after all finds means to evade compliance with what is desired.

To avoid this, endeavour by incessant attention to *prevent* bad habits. When they are once formed, be *diligent*, but not *t tormenting*, in your efforts to eradicate them. Instead of incessantly admonishing a child to sit uprightly, when she is weary with having remained too long in a constrained position,

you will do better to cause her to sing, jump, dance, or swing for a short time ; she will probably come back with increased physical and mental power, and be more able to sit or stand as she ought.

The means to be adopted for the cure of disobedience, must vary with the disposition of the pupil. If her spirit be really rebellious, it must be subdued. This once accomplished, her better feelings, and she must have some, will be more free to be acted upon. You may then sympathize with her in her improved obedience, and the increased happiness she consequently enjoys.

In well-disposed children, disobedience is sometimes caused by an excess of vivacity, and sometimes by a species of apathy, often brought on by a defective education. In both these cases, disobedience is the effect of the child's unwillingness to *attend*, and not the result of a determination to *disobey*. This can be explained to her ; she may be told that her constant disobedience is caused by some deficiency of her mental powers, which, with care and watching, can be overcome. Encourage her to co-operate with you in your endeavours to induce a habit of attention in her mind. When such a habit is formed, she will be no longer disobedient.

Disobedience is, doubtless, an innate quality of the heart, the sad effect of its natural depravity ; symptoms of it appear from time to time in almost

all children; and when a young mind is so beautiful, that under the care of the tender judicious parent, it almost appears to discipline itself, we may be sure that the seeds of disobedience are still in the heart, though if the soil be by Divine help rendered unfit for their growth, they will, it is to be hoped, never reach maturity. From my own experience, I must confess that, with one or two exceptions, the most disobedient children I have ever known, have been, to all appearance, made so by early and continued mismanagement; and therefore I conclude, that, in general, the young can be trained to obedience.

If, in spite of treatment uniformly kind, tender, and judicious, a child be habitually disobedient, it is to be feared that she will never make a good woman. A discriminating instructress soon perceives when disobedience is caused by mismanagement; and though it may give her much trouble, and no small degree of anxiety, she reasonably hopes, that in time all will be well. The flashes of disobedience and obstinacy, which now and then appear in most children, excite little real uneasiness; but when a little girl never obeys but when she feels inclined; when she is daily and hourly endeavouring to avoid injunctions which experience and her own heart ought to tell her are for her good, it is one of the very worst presages she can give of what she will be hereafter.

When fear is the only incentive to obedience, bad

feelings will too surely be developed with it ; and the growth of the reasoning powers, and the regulation of the will, will be checked. Thus, we often see children, apparently docile and sweet-tempered make unsteady and tyrannical men and women ; because, having been too long under the influence of passive obedience, they are incapable of governing themselves.

Sometimes passive obedience ranges itself on the side of indulgence ; and although in this form, kind, conscientious, intelligent people, are often its promoters, it, nevertheless, by the destruction of individuality and by gently lulling the will of the child to rest, has a most hurtful influence on her internal being.

Although, in very young children, obedience is to be inculcated as a habit, it must not be a slavish obedience. Uniform tenderness, truth, and judgment, must characterize the person exacting it. These qualities will, with the child's obedience, draw forth love, gratitude, esteem, and that trustiness which is so sweet in children. A child thus disciplined is among the happiest of her species ; she is not allowed for days together to be refractory, and then, all at once, expected to be docile for a short time, for some reason which to her appears very inefficient. Neither is her young heart chilled by cold looks and harsh words ; she looks up to her mother as to a superior being, from whom she im-

mediately receives all the comfort and happiness she enjoys, and who *loves her too well* to allow her to be disobedient ; this feeling makes her obey all whom she has placed over her.

As the child becomes older, and her reasoning faculties expand, the loving, wholesome discipline formerly exercised over her, will be continued, but in a different manner ; for it will be found, that having acquired the habit of active obedience, her young mind has already begun, in a great measure, to discipline itself, and will look upon obedience as a principle founded upon love, esteem, and gratitude, and enlightened by conscience and reason.

And without obedience be thus associated, it will never help to form the heart and mind to all that is just and lovely. Severity may receive the passive, unloving obedience of those unfortunate ones over whom it is exercised, but they will long for the time to be freed from its restraint ; and, soured and irritated through having been made unhappy from submission to the will of others, they are likely, hereafter, to tyrannize over all who are in any way dependent on them. Or should they have by nature so large a share of benevolence, that this does not happen, they will probably run into the opposite extreme, and allow their children and dependents to be lost for want of proper restraint. In their case the will has been destroyed, not regulated ; so that reason, firmness, energy, perseverance, and con-

stancy are wanting,—the absence of these qualities makes them incapable of governing themselves and others.

The obedience to be exacted from rational beings is as different to this in its effects as in its nature. Its aim is neither rudely to crush the will of the pupil, nor gently to soothe it to rest ; but to lead her by degrees to regulate it for herself. Like every other quality, it is warrantable only so far as it will stand the test of reason and conscience, without whose aid it never acts. Truth and judgment make it estimable ; tenderness and benefit divest it of harshness, and make it lovely. It seeks not to drive, but to train ; not to blind, but to enlighten.

CHAPTER II.

MOTIVES TO ACTION.

IN what manner, then, is this active, rational, obedience to be inculcated, and what are the best motives of general action that can be given to children ? On this subject there is a great diversity of opinion and of practice. While some people, by the fear of punishment, extort the passive obedience of their pupils ; others, by the hope of reward, excite a selfishly active conformity to their wishes ; some, by a mixture of hope and fear, obtain a cringing, courtier-like servility ; and others, by the magic of ambition and emulation, draw forth qualities which hitherto the child may not be supposed to have possessed.

But how various soever opinions are as to the means to be taken to ensure good conduct ; in practice, if not in theory, all seem to acknowledge that, with children as with grown people, a motive or stimulus to action is necessary.

We sometimes, indeed, hear a mother say : " My children are generally good, and yet they have no rewards or punishments : when they behave ill, I express sorrow ; when they do well, I look pleased at them. They feel an interest and pleasure in their

studies, are happy in the exercise of good feeling, and sorrowful after having given way to bad."

Such a lady may very pleasantly theorize on rewards and punishments having no part in a well-directed education ; but, practically, she gives the sweetest rewards, and the severest punishments, which children governed by love and reason can receive.

In enumerating the different motives to moral and intellectual action, I shall first describe those which are most to be feared, as exercising a malignant influence over the internal being. These seem to be the fear of excessive punishment, and the hope of reward, the love of pleasure, ambition, and emulation.

Punishment is pain inflicted with the reasonable hope of benefiting the moral being of the transgressor, and of those who may be influenced by his example. You cannot do entirely without it, if you wish your children to be well brought up ; but strive to make it suffice in its lowest possible degree. Recur to it only when it cannot be dispensed with ; rarely let it be arbitrary, but as often as possible the result of a few certain fixed laws, which you have made according to the character and circumstances of your little ones. The spirit, rather than the letter, of obedience, is what you desire ; therefore these laws need not be manifold. But let the penalty for their transgression be certain ; so will you avoid

the appearance and practice of caprice, and even of tyranny, towards your children.

More important than the doctrine of punishment, is the doctrine of consequences. Its influence over the whole character may be extensively beneficial. I would make constant and habitual use of it in education. I am persuaded that, in general, if children feel the *consequences* of their faults of omission and commission, the word "punishment" need be but little heard among them; unless, indeed, the great mistake is made of calling that a punishment which is but a compensation. If time has been wasted during the hour of study, that time must be taken from the hour of recreation; if your little girl be late at a lesson, or a reading, she should learn a small portion of the same to make up for lost time and opportunity. When lessons are imperfectly studied, they must be returned; but neither add to them, nor take from the lesson to come: have neither more nor less than usual. The consequence of having to learn the rejected lesson in addition to accustomed duties, is quite enough for any mind. Be firm in requiring that the imperfect lesson be well learned, and that in a time of leisure, so that it may not encroach on hours which have been marked out for other duties. Now, all this is not punishment, and need not be called so; it is the consequence of negligence. Children under such discipline, and that when it has been strictly carried

out, have cheerfully acquiesced in its justice. Every grown-up person is glad when the necessity of compensation is the only result of his neglect, and would by no means call it punishment ; therefore sour not a child's mind by the word.

When punishment is necessary, let it seem, and let it really be, the unavoidable consequence of the pupil's fault, and not of your anger. Explain to her the nature of punishment, and your reason for inflicting it on her. Very young children may be made to understand that their friend is sorry to deprive them of pleasure, but that she does it in the hope of making them better. If the punishment be administered with temper, firmness, and justice, it will rather increase than diminish their affection for her.

When children are disobedient, admonish, reprove, exhort, and you will more frequently gain the desired end. If words have no effect, and the nature of the fault do not allow it to be felt in its consequences, inflict a penalty just enough to be felt, and which will seem to be connected with the fault, and not with you. This is better than inuring children to that war of words, for which scarcely any other term than scolding can be used ; it is not so bad for the temper, and when words have failed, is absolutely necessary to produce the required effect.

Never threaten : it often produces a kind of bravado in a child ; and if, as is frequently the

case, the threat cannot be fulfilled, a contempt for yourself.

It is not threatening, kindly and seriously to tell your child that you have been reflecting on her conduct, and feel that, unless she alter, it will be necessary to treat her with less indulgence ; you express your sorrow and its cause, and that in the course of a serious and friendly conversation, not when the child's mind is unstrung by ill-feeling ; and while you impart to her a wholesome dread of a change unfavourable to her own comfort, you, at the same time, appeal to her love and reason, which, giving strength to what you say, will probably induce her to act differently.

Let the punishment follow the offence of which it is the consequence as closely as possible ; but never punish, or indeed reprove, when you feel irritated, or when you have not reflected. Sometimes, on reflection, a fault does not appear so great as it did at first, and sometimes it appears more so ; for on comparing and combining it with other moral symptoms which have lately appeared, we find it assume a more serious character, and call for graver reproof than it seemed to do at first.

Exaggerated reproof is either cruel or futile ; according to the disposition of the pupil ; if she be timid, she is overwhelmed with consternation at the view of her own enormities ; if she be daring, a feeling of obstinacy is brought out, and she resolves to

have her own way still, or perhaps she becomes reckless, and thinks that as she is so very bad, it is out of her power to mend, and therefore it is of no use to try.

The safest way of punishment is by deprivation ; but we must try that this shall touch the heart and mind, not the senses. To deprive children of any nicety, because they have behaved ill, is making eating and drinking a matter of consequence, and induces sensuality. It is a standing punishment to prevent little children going down to dessert. They generally feel it very much. I would, however, have the usual dessert sent to them ; because it is not the loss of cake or fruit that is to be their punishment, but the sorrow and disappointment of their parents, who, in consequence of their bad conduct, cannot see them. If, however, they seem to eat their dessert very comfortably, it will certainly be wrong to give it them ; but with most children, the act of eating will but remind them of the looks of love they have lost, and will be an inducement to future good conduct.

Do not punish by lessons ; it is holding up as a terror what should be a pleasure ; besides, a child's studies should be nicely fitted to her mental powers ; if we punish her by increasing them, we tacitly acknowledge, either that in general she has less to do than she can do, or that we are willing to overtax her already unstrung mind, by giving her more to do than she can well perform.

Rather deprive your child of some favourite intellectual pursuit. Say to her, "We will not have the lesson on history, etc. to-day, while your mind is so obscured as it is at present ; you could not form just conclusions, and therefore it will be better to leave it till another time." This deprivation will be the immediate consequence of her fault. If rightly administered, it will not jar on her feelings, but will increase her love for intellectual things, by making her regret the privilege she has lost. If, however, her mind be so constituted, that the loss of an interesting lesson is to her an event to be rejoiced at, some other punishment must be employed.

Shame is so severe, and generally so paralyzing a punishment, that we must be very careful in administering it. It is almost always good when the child feels it for what she knows of her own faults, provided hope accompany it, and sometimes for what the one or two most beloved and trusted know of them ; but never let her feel it from the conviction that her misdeeds are laid open to the many ; in other words, do not publish her faults to your acquaintance, with the view of making her ashamed. You will succeed but too well ; she will probably feel that she has no character to lose, and by being inured to shame, will, at last, become dead to it. This is the worst thing that can happen ; it puts a stop to intellectual, and, what is worse, to moral improvement : "Shame being lost, all virtue is lost."

Besides, it really does her harm in the opinion of others ; for they to whom her bad conduct is detailed, remember it, when the parents and governess who tenderly love her, have, as they ought to do, with returned good conduct, forgotten her "dead faults."

When you do find it necessary to reprimand or to punish severely, endeavour, at the same time, to infuse such a portion of encouragement as to the future, as will prevent the deadening effect which even just severity would otherwise have on the mind. Let the child feel that it is fully in her own power to regain your esteem ; let her look upon herself as one whose bad conduct has called for her present sorrow ; but as a being endowed with faculties and affections, which only want to be rightly directed, to make her the joy and comfort of those who so tenderly love her.. And while you prophesy future misery if her present conduct be persisted in, tell her that you have a well-grounded hope, Divine assistance aiding her own efforts, of seeing her one day rational and amiable, beloved by all around her. If the punishment make her sorry and ashamed for past and present transgressions, but hopeful as to future comfort and improvement ; if, even in its infliction, it appeal to her love and reason ; her unregulated will, in a manner disciplined by the wholesome correction she has just received, will rise the more vigorous from its influence, her heart the more tender. But

if the punishment be in any way unintelligible, if it be not just, reasonable, and even loving, it will arouse angry feelings, which, without it, might have remained dormant. Better that a fault rest unpunished, unreproved, than that in attempting to correct it—and if it be not done in a right spirit it will be but a vain attempt—it awaken hatred, injustice, or any other of those malevolent feelings, which only want the nurture of unreason and ill-will, to take deep root in the human heart. Children who have been brought up under the scorpion-like influence of frequent and unjust punishment, may, for a time, seem docile and obedient; but the light of reason and conscience has been, in a great measure, quenched for them; and having been in childhood and youth the passive slaves of their rulers, in after-life they are but too frequently the active evil-doers to their fellow-creatures.

But if the constant fear of punishment quenches the light of reason, paralyzes the will, and fosters bad feeling, its opposite extreme, the stimulus of reward, is nearly as mischievous, though its effects are somewhat different. It is least hurtful when used as a means to the acquirement of knowledge; it is, however, a wrong principle of action, and if we can give higher and purer motives to our pupils, we shall do well.

To acquire knowledge for its own and conscience sake, are principles which, if they can be early cul-

tivated, we may hope will remain when the spring-time of childhood and youth are passed away. When children work hard only in the hope of reward, pure and virtuous principles of action being excluded from the heart, leave room for selfishness and love of gain ; which, when made ruling principles of action, soon lure other evil feelings to fellowship with them.

But it is when rewards are given for the social and benevolent virtues, that they are the most dangerous. Many a child has been rewarded into a hypocrite, who might have been a benefactress to mankind, had she been quietly suffered to follow the dictates of her own heart ; to have found her reward in the peace and joy which the exercise of good feelings causes within us, and in seeing the beneficial effects of her charity. This is not the place to treat of benevolence, generosity, and the other social virtues, I would only speak of their recompense ; if that is to be in sweetmeats and trinkets, in making up to a child fourfold, or only in an equal degree, what she has generously deprived herself of for the sake of others, we shall assuredly quench the feeling of disinterested, conscientious benevolence, by which alone she can, in after-life, be prompted to deeds of mercy.

Children who are subject to the control of passionate or unjust people, are rewarded or punished, praised or blamed, according to the varying humour

of their governess. This is likely to induce an insincere pliability of temper and purpose, fatal to the moral and intellectual being. I speak not of the earnest attention, by which even children will sometimes, in the afflictions of their friends, rein in their playful active minds, and, for a time, accommodate themselves to the bruised spirit of those who are most dear to them. Love and reason call forth this anxious desire to avoid giving pain; and in its exercise, they are mentally and morally elevated. But the cunning, subtle, unloving efforts, by which some children seek to evade unjust and uncertain punishment, or to draw forth reward, equally unjust and uncertain, are debasing to the mind, inasmuch as they stifle conscience, which ought to be the supreme arbiter in all rewards and punishments, and make a child a sycophant, fearing and flattering, instead of loving and esteeming, the person whom she is to obey.

CHAPTER III.

SELF-LOVE.

THE principle which causes us to consult our own happiness and well-being, must, in its turn, be considered among motives to action. As “a regulating principle,” it doubtless has great power over the other feelings, making us sensible of the injury which will ensue from the exercise of bad feeling and action, of the happiness to be experienced from the pursuit of good. In its purest state, of which prudence is a form, it is a lawful principle, teaching us the advantage, or the disadvantage, which will arise to ourselves from a certain line of conduct. In its degenerated form, it is selfishness—that snare and scourge of the human heart, which keeps the soul from her heavenward flight, chaining her down to earth, and narrowing and chilling her best powers by its withering presence.

Selfishness is, alas! a part of human nature—in your children it is sure to appear; be it your care, working in faith, that it take not deep root. Suffer them not to encroach unduly on the time and comfort of others, particularly of dependents; not to speak imperatively; in short, suffer not, in general, that line of conduct by which a child seems to say,



“ My comfort is the thing to be considered in this room ; provided I am happy, I care not if you are all miserable.” At the same time, do not be too exacting. Let there be some place, where, at certain intervals, your little one may make almost as much noise as she likes, and allow nothing like domineering over her, nothing through which self-love may be strengthened, being wounded.

The desire of happiness is but another name for self-love. All desire happiness : God wills that it should be so ; having in His love given the promise of eternal felicity to His children. He has mercifully ordained, that here below, the exercise of good feeling creates happiness, and this quite independent of that, arising from the attainment of the desired object ; that the exercise of malevolent feelings causes misery, in like manner, independent of their consequences. So also the continued pursuit of intellectual labours causes pleasure ; a pleasure, I allow, to which certain minds are, by temperament, more susceptible than others, but of which very few are totally insensible. Of this happiness, arising from a well-regulated mind, strive that your child be a partaker, but not that it be the terminating motive. Let her happiness be rather your aim than hers.

The desire of happiness may take the refined form given to it by intellect and morality ; but as an ultimate end is unsafe, apt to entrench on others’ com-

forts and our own duties, and easily degenerating into the mere love of pleasure, the lowest and most dangerous motive by which a human being can be actuated. Is there a character more hard-hearted and selfish, more regardless of the ties of kindred, honour, and humanity, than an individual solely actuated by an inordinate love of pleasure ?

When children have sensual gratifications given to them as rewards for moral or intellectual exertions, instead of being allowed to act for conscience sake, and to find pleasure in the actions themselves, their consequences, and the actual workings of the moral and intellectual feelings within them, they are taught to lower conscience, to consider the pleasures of sense as preferable to those of the heart and mind, and are in danger of becoming victims to this desire. And yet I would say again, seek that your children be happy, merry, joyous ; but let happiness be the *effect*, and not the *cause* ; they must act for conscience sake—conscience which speaks to them of the will and of the love of their Heavenly Father, prompting them to act to His glory, a surer guide than the purest self-love ; and which, by preserving harmony of character, sheds more real felicity over the internal being than self-love, in its “search after happiness,” could ever impart.

CHAPTER IV.

EMULATION.

AND now I am to speak of emulation, the virtue which prompts men to equal, or to surpass, whatever they see of the beautiful and of the good. Dull minds have by this power been aroused from their life's lethargy, to the active exercise of talents which had hitherto slumbered within them ; and, the impetus once given, they have gone on from strength to strength, and, emulating the virtue and the glory of the most exalted of their species, have left far behind all that is low and common.

But these, I grieve to say, are not always the effects of emulation. It is so subject to the admixture of malevolent feelings, that it is almost impossible to keep it within the bounds of right principle, particularly among members of the same society. Noble as it is in itself, it has become a synonym for strife, rivalry, and contention, and is to be feared as the source whence may flow “envy, hatred, malice, and all uncharitableness.”

Ambition, or the desire of ruling among one's fellows ; emulation, or the desire of surpassing them ; and avarice, or the love of gain, are the three grand stimulants in the generality of schools. Under their influence miracles are wrought ; the

awkward recluse habits sometimes induced by a home-education, are conquered ; the pupil becomes more accomplished, perhaps even intellectually improved, but morally degraded. When separated from the society which has called forth these feelings, and freed from the superintendence of teachers, she will, probably, be unable to discipline her own mind, unwilling to acquire knowledge except for the sake of triumph to herself, or, still worse, of humiliation to others.

To preserve emulation and ambition from this dark dominion over the heart, in the first place endeavour to repress anything like a spirit of rivalry among your young friends. In small communities this is in general not difficult. There, at least, there need be no taking places, no getting on in anything through another's failure ; nothing that can encourage a sense of triumph in some, and of wounded feeling in others. Comparisons must not be made between companions, still less between sisters ; they are likely in time, if not immediately, to induce dislike and envy towards the more praiseworthy or more fortunate object. The force of example will work its sure but quiet way, without being stimulated into the more active desire of emulation, which is always dangerous among members of the same family.

From seeing the bitter fruits of emulation and ambition, many wise and good teachers have thought

it best to reject them altogether, as incentives to improvement. In the education of girls, they certainly ought not to be much brought into action ; they have, however, been given by the Creator with an obvious design to our benefit. In endeavouring to repress them entirely, we shall probably give them a wrong direction ; or if we do succeed in chilling their workings in the heart, indifference and apathy will be the result. Crush not, therefore, these desires if they show themselves in your little girls, but try to give them a Christian direction. Let their ambition be, not to rule in their little circle, but to be instruments of love, joy, and peace in it. Their emulation, not to rival or to surpass their fellows, but to aid them in their difficulties "with brotherly love, in honour preferring one another."

Let emulation and ambition be kept healthy by the wholesome humility which self-knowledge never fails to impart. Give them high models to follow, characters distinguished for love to God and to His children, for genius, talent, generosity, and humility. The union of such qualities is not rare in the annals of the mental and morally gifted. Above all, lead them in sincerity of heart to emulate the love, the humility, the abnegation of self, of the meek and lowly Jesus. Let theirs be the emulation of Christian children, looking up to Him who loves them ; let them be, as it were, the lambs of God following their Good Shepherd.

sible to the esteem of others; more worthy than themselves, which is pride; or else they are pleased by the approval of a person whom they cannot respect. This leads to an indiscriminate love of praise, without regard to the mental worth of the person by whom it is given. This is vanity, or love of flattery, the over excess of the desire of esteem, a passion more likely to influence young people than pride, the deficiency of the same desire.

To prevent vanity as far as you can, or to repress it, if it have already shown itself in your little girl, in the first place let each action have its appropriate reward or punishment. If she cultivate her judgment, confide in it; if she be merciful, love her the more. Should she cultivate her mind, and at the same time evince bad feeling, approve the intellectual exertion but coldly and constrainedly; and give her fully to understand, that esteem and love, the only tribute of admiration worthy of being offered to a rational being, will never be excited by mere knowledge, though it far exceed whatever she may possess.

In the second place, praise must not be too freely administered, nor in an inappropriate manner; not according to the pupil's success, but the difficulties she meets with, and the efforts she makes to overcome them. It must be for you to notice when your child has that elasticity of mind which is in itself a sufficient stimulus to exertion; and when it

is that, depressed by some unwonted difficulty, she stands in need of encouragement for the future, and of praise for past exertion.

Thirdly,—exhibitions of singing, playing, etc., merely for the sake of the exhibition, are to be avoided. If judicious friends, who are interested in your pupil, wish to see her progress in anything, let them do so ; but she must well understand that the greater kindness is on their side, in desiring to see her imperfect performance. On these occasions, I should be very sorry for the child to be made vain by flattery ; and I should be scarcely less pained for her little glowing heart to be chilled, and her will made wavering by cold looks and repelling words. Some very good people do this because they will not spoil a child by too much praise. This is very well when there is a previously formed habit of vanity ; but with good little children, such treatment would be injurious. Avoid extremes ; and while you suffer not your pupils to breathe the polluted air of flattery and admiration, shrink not at the same time from occasional opportunities of their amusing their friends. Give them love and even some degree of gratitude for their affectionate endeavours to please. With love and gratitude, esteem may be mingled, for the purity of their intentions. These feelings will hallow the very slight degree of praise, which under these circumstances it will be necessary to give. I am not, I

confess, among those who admire the delicate, nervous inability to amuse, to which some young ladies are victims. In most cases, it arises from the absence of self-government, and from the notion that the performer and performance are objects of greater importance to the circle than they really are. In music, in drawing, or in whatever your pupils do, try that if they do ever so little, they do that little with precision, and, if possible, with feeling ; they will then be able to impart pleasure by their performance, and their willingness to oblige will increase that pleasure. But never let them annoy their friends by their unskilful execution of elaborate and difficult subjects which they do not comprehend, and, therefore, do not perform intelligibly. These are annoyances to classical eyes and ears, and are the very hot-beds of vanity.

Fourthly,—proficiency in any accomplishment must not be praised merely for its own sake, but for the moral and intellectual powers which have been kept in action by a well-grounded study of it. In like manner, if your child practise badly, or if she be careless in the acquirement of any other accomplishment ; in reproving her, acknowledge that, if, after the pains which have been taken with her, she should at last prove to be a wretched performer, you will, if only on that account, feel exceedingly mortified ; yet far more afflicting to you is the want of moral energy and attention, the indifference to the

wishes of those who best love her, and, above all, the want of feeling her own responsibility, which she evinces in neglecting anything it is judged necessary for her to learn. In thus making accomplishments yield in importance to the cultivation of the heart and mind in unison, you ensure a more certain and a more enduring success than if they are made the chief consideration ; and you do away with one of the strongholds of both pride and vanity, a superficial education.

Fifthly.—As for the cure of pride, the child must compare her limited acquirements with those of really clever people.

Sixthly.—Above all she must study nature, and Bible truths, the attributes of the Deity ; and in the same manner that has been recommended for pride, the finite must be brought to face the Infinite, the sin-stained the All Pure.

In receiving and reciprocating the well-merited applause of the wise and good, the heart is softened and the mind enlarged. This is the effect of the desire in its healthy state ; not when it is vitiated into pride or vanity ; but when virtuous endeavours, receiving their due reward of affectionate commendation, produce that elasticity of mind which prompts to attention and perseverance ; and that love and gratitude, which, sweetening and enlarging the heart of the child, will manifest themselves in kindly deeds and feelings to her little circle.

When children's hearts are suffered to chill, and their mental powers to languish, for want of a little approbation, they generally grow up into dull apathetic beings, with very imperfect attainments, and without sufficient energy to enlarge their understandings so as to acquire more. The withholding of merited praise, though not by far so great a defect as the administering it in too large a quantity, is still a defect. Both praise and censure must be given in the very smallest possible degree that will produce the effect, but the effect must be produced. There will be no fear of a moderate degree of approbation, judiciously administered, causing any but beneficial effects; if the moral and intellectual feelings receive their fitting reward of love and esteem, which, united to praise, will alter its character, calming and softening its effects on the mind.

The love of esteem is the foundation of the regard for character, which has so extensive an influence on society. Butler says, "There are some men in whom knowing they shall be judged by their fellow-men, is the only check upon their conduct." It is sad indeed when this is the only check; but the restraint has been bestowed by an Omnipotent Ruler to act upon those, who, dead even to conscience, would exult in tyranny and injustice, and so spread confusion and misery around them, did they not feel that they had still a character to lose. Shame is a feeling of exquisite pain, arising from the con-

sciousness of having fallen in the esteem of others, or of ourselves.

The love of esteem, though independent as a desire, is intimately connected with conscience, which indeed gives us the conviction that we shall be judged by others ; the approval or blame which conscience whispers we deserve and receive, gratifying or disappointing the desire of esteem, forms our reward or punishment.

The desire itself seems peculiarly to require the constant test of conscience, by which alone it can be kept from degenerating into party-spirit, love of flattery, dishonesty of action or intention.

It is, therefore, a legitimate principle of action, and you may scruple not to make use of it in the education of your children. It is the best of the motives to action which we have yet considered, though as an end it would be sadly deficient. Enlightened by conscience, it leads us to seek the applause not of the rich and great, but of the wise and good. It leads us not unduly to desire the praise of men, but to feel an honest satisfaction at the conviction, that integrity of purpose, and firmness in execution, will secure the esteem of the just and well judging among our friends. The heart rejoices in the consciousness of such a reward, and, guided by conscience, desires only the approbation of the morally elevated among men. For there is a beautiful circumstance attending this desire in its healthy

state : it is generally powerful in proportion to the moral and mental worth of those exciting it. He who lives only for the weak and frivolous, equally weak and frivolous himself, cares little for the loss of the esteem of persons whose place can easily be supplied. He who seeks for the esteem of the highly moral and intellectual, knows that it can only be gained by conforming his heart and mind with theirs. Equality with them he probably feels to be out of his power ; but animated by the desire of gaining their approval, he labours incessantly after a conformity with them ; and the consciousness that he may thereby gain their esteem, is an incentive to every exertion.

CHAPTER VI.

DESIRE OF PLEASING GOD.

BUT if conscience tells us that our deeds are to be judged by men, her natural office is to say what is more vitally important, that we shall be judged by God. If she bids us aim at the approbation of the mental and morally gifted among our fellows, she also points beyond sin-stained mortality to a Being of infinite wisdom and purity, by whom are judged, not only our outward behaviour, but the hidden springs of action within us, the culture and discipline of our hearts and minds.

The desire of human esteem alone is imperfect as a principle of action ; if the soul soar not beyond it to the desire of pleasing God, there is always danger of its over-stepping the bounds of conscience, and degenerating into that want of rectitude, into which even the well-intentioned are apt to fall, when they love "the praise of man more than the praise of God." If we look beyond the grave, and think of children as beings not of time, but of eternity, we must feel persuaded that the love and fear of God, which the studying and dwelling upon His attributes can alone impart, is the only safe principle of action to give them.

In this motive all others must centre. Other

feelings and affections, other desires, may proceed from this ; but here is the governing principle of your child's whole being,—that which, grace being vouchsafed to aid her efforts, will help her on her way through life, and cheer and animate in every difficulty.

Some children, it is true, are naturally so affectionate and docile, that they seem to live for the loved ones around them, whose loving reasonable wishes it is their greatest pleasure to follow. They rarely fall into those occasional fits of indocility to which nearly all good children are subject ; and when they do, as reason returns and passion subsides, their affectionate hearts are wounded to the quick for their past ingratitude, of which they carefully avoid a repetition.

The stronger mind has always, or may have, an influence over the weaker, whether it be for good or for evil : in no instance is this more forcibly exemplified than in the relative situations of parent and child, and though in a much less degree, of teacher and pupil. I speak not here of that darkening mental dominion which the ill-intentioned so often acquire over the young, by flattery and unprincipled concession, but of that far different influence to which good children so willingly yield, when it is exerted by those persons who, experience tells them, are their best friends. It is sweet for you to see that your mind has power over the mind of your



child ; sweet to see that her efforts to overcome temptation and difficulty, are more than repaid by a look or a smile of approval from you. And when she falls into evil, it is again, perchance, almost sweet to see her quivering lip and tearful eye at the fear of having fallen in your estimation. But if through your conduct you bid these pure and generous feelings rest here, you will endanger her eternal felicity ; if, though it be done in love, you make your own wounded feelings and contemned authority of the first importance, you will be but a snare to her, even in leading back her heart and mind to their wonted regularity. While her heart bleeds for having grieved her earthly parents, bid her look to her Heavenly Father, whose commands she has despised, of Him let her ask for pardon and grace ; of Him let her ask for the Spirit's power to change and subdue her heart, and to bring all things in subjection to her Saviour.

How many and various soever the dispositions and talents of your children may be, let this be the prevailing principle of their education. Be not often talking of it, but seek for grace to be yourself actuated by it in every plan you form for them. Teach your child that to God alone, through Christ, she must look for change of heart, for continual grace to overcome evil, to follow after that which is good. As the rule of her life she is to take His word, and humbly strive to imitate the doctrine of God her Saviour in all things, and to do

all to His glory. Then will the ties of humanity, based on the love of God, shed a sweet and permanent influence over her whole being. Alive to the sacred feelings of natural affection, but not ensnared by them as they are who live without God in the world, in every relation of life she will be loving, faithful, trustworthy. Guided by a code of ethics, so perfect that human wisdom could not have formed it, she will be conscientious, forgiving, humble-minded. Knowing that intellect has not been given her to be wasted, she will enlarge her own by taking advantage of every opportunity of improvement. Imbued with the habitual sense of the Omniscience and Omnipresence of the Holy One who inhabiteth Eternity, she will strive to cultivate and discipline her heart and mind, whose processes she knows to be laid open to His all-seeing eye. And thus, when brought into contact with the world, she will have, in order to act rightly, "a higher incentive than human praise, a principle more fixed than human honour." Actuated by the sincere desire of pleasing God, she will find that, though "to will is present with her, how to perform that which is good she finds not." By prayer and the reading of her Bible, she will seek the assistance of the Holy Spirit, through whose sanctifying influence she will be enabled to live, or at least in all humility to aim to live, "not with eye service as men pleasers, but as the servant of Christ, doing the will of God from the heart."

CHAPTER VII.

CONSCIENCE.

IN the preceding chapter I have expressed an opinion that, in general, the strength and uniformity of the desire of esteem, no less than its beneficial influences, will be in proportion to the intellectual, and in a still greater degree to the moral, worth of the person for whose approbation we wish. It follows, that the only sure guide to virtuous actions, the desire of pleasing God, must, in a healthy state, infinitely transcend every other motive, and entirely govern the internal life in which it is found. Now let us suppose, for a moment, that we had no means of knowing when we had employed the thoughts, words, and actions, most pleasing to our Creator, or the manner in which to attain the esteem of our fellow-men. Then would lofty aims and pure motives only serve to darken and disturb the spirit, to shed terror and anxiety over the heart.

But, happily for man, he is not left without a guide ; conscience, the law written in the heart, claims supremacy over all his desires and appetites. When allowed to exercise her natural office, she boldly asserts the right line of thought and action, shedding peace or disturbance over the soul as her dictates are obeyed or contemned. Placed in the

heart with the obvious design of being a commander, conscience is no passive ruler to whose counsels we may, if we please, have recourse. Unless forcibly suppressed, she imperatively and spontaneously summons our actions, and their secret springs, before her, and approves or disapproves of them according to their equity.

Speaking of conscience, Bishop Butler says : “The principle by which we approve or disapprove our own heart, temper, and actions, is not only to be considered as what is, in its turn, to have some influence,—for this may be said of every passion, of the basest of appetites,—but likewise as being *superior*; as, from its very nature, manifestly claiming superiority over all others, inasmuch that you cannot form a notion of the faculty of conscience without taking in judgment, direction, superintendency. This is a constituent part of the idea, that is, of the faculty itself; and to preside and govern, from the very economy and constitution of man, belongs to it.” “There is a superior principle of reflection, or conscience, in every man, which distinguishes between the internal principles of his heart, as well as the external actions; which passes judgment upon himself and them; pronounces determinately some actions to be in themselves evil, wrong, unjust; which, *without being advised with*, magisterially exerts itself, and approves or contemns him, the giver of them, accordingly.”

“The place of conscience,” says Dr. Chalmers in his “Bridgewater Treatise,” “is the place of command. What conscience lays claim to is the mastery, or regulation, over the whole man. Each desire of our nature rests or terminates in its own appropriate object ; every affection of our nature rests or terminates in an object suited to it. The object of conscience is the subordination of the whole to its dictates ; without this it remains unappeased, and as if bereft of its rights. It is the ruling power of our nature ; and its proper, its legitimate business is to prescribe that man shall be as he ought, and do as he ought.”

In feeling the voice of conscience within us, we cannot but have the conviction, that others will judge our conduct according to the testimony of their conscience. This conviction gives us the desire of esteem.

But conscience, in virtue of her office, goes on to anticipate the highest and final sentence, even that of the Eternal. There can be no law without a lawgiver who has framed it, and a judge who will pronounce according to its spirit. This is one of the chief arguments in natural theology ; and so powerfully, so universally is it felt by man, that, owing to its influence, a nation of atheists has never been known to exist. The prince of the powers of darkness hath blinded the eyes of the nations, and where revelation has not extended, conscience has fallen beneath his attempts ; but, though fallen from her

dominion, she has been never entirely suppressed. The savage of the desert, the islander of the Pacific, and even the follower of a more classic and complicated mythology, has at times heard her still small voice bidding him look from his false idols, and their abominable rites, to the One Supreme, his Maker, his Lawgiver, and his Judge.

It is not that conscience is dethroned from her rightful seat of power, that there are any just grounds for argument against her natural supremacy. Her dictates are often disregarded ; the powerful influence of habit is suffered, and even invited, to stifle her lawful authority ; passion, appetite, and overweening self-love, possess themselves of her dominion. Nevertheless, "to her belongs the command rightfully, even though she does not possess it lawfully." She is never deprived of her authority without struggling against those appetites and passions which so unjustly usurp it. When her dominion is lost, a felt derangement ensues ; and even in the midst of this moral anarchy, conscience, from time to time, raises her voice and remonstrates against the injustice. "It is not that every man obeys her dictates, but that every man feels he ought to obey them."

The heart may be enslaved by evil, and conscience dispossessed of her dominion, but her natural authority remains. "Had she strength, as she has might ; had she power, as she has manifest authority, she would absolutely govern the world."

CHAPTER VIII.

ON THE DEVELOPMENT OF CONSCIENCE AND THE REGULATION OF THE WILL.

IT is then your wish that conscience rule the entire being of your child, at least, so far as the sin that dwells in her will allow ; for, not according to her natural office can this divine faculty always retain her supremacy. The voice of God, she still utters His high behests ; but too often are her accents lost amidst the anarchy of earthly passions. Of one great hindrance to her development in children I have already spoken, a false system of rewards and punishments, by which wrong motives of action are given. Some others remain to be noticed ; among which by far the most formidable seem to be the habitually indulged self-will, and the ill-temper caused by its accidental disappointments.

More than any other state of mind should the will answer to the dictates of conscience ; so only can it fulfil its naturally high destiny. Being brought under the perfect law of liberty, it becomes freed from the dark power of the earthly passions by which it was enthralled, and attains to a state of strength and independence which the classic heathen-land might picture, but could never realize.

The natural man is not willing for his will to be so regulated : he likes it to be enslaved by appetite and passion, and calls this having his own way. The habitual gratification of the unregulated self-will in children is apt to cause ignorance, pride, selfishness, ingratitude, obstinacy, and a fretfulness and unhappiness, arising from the exercise of these malevolent feelings and faculties, often, and naturally, accompanied by ill-health. In its nature it excludes love, joy, gratitude, the benevolent feelings, and the happiness arising therefrom. Turn your thoughts to the child, among your acquaintance, unfortunate enough to be brought up self-willed. You will see that she is truly miserable, believing that she has a right to exact the greatest inconsistencies ; she is a stranger to gratitude, an emotion which children often beautifully exhibit, and to love, gentleness, and kindness. These good and happy-making feelings being suppressed, dark and angry powers take their place, too often driving health and happiness from the poor child's existence ; so that, were it possible for a human being to live in the constant gratification of an unregulated self-will, he would be, of all men, the most miserable.

But in this state of existence disappointments are inevitable. The most absolute despot has been made to feel that, if his desires are unbounded, his means for gratifying them are not always so. The little tyrant of a nursery is sometimes thwarted in her

unreasonable wishes ; for folly and indulgence are unable to pass certain bounds. The malignant feelings which have been fostered in her render the disappointment intolerable : anger, and the excess of ill-temper, often called passion, take possession of her, driving from their victim health and peace ; and external comfort, at least, from all around her. And in this way conscience becomes dispossessed of her sovereignty over her internal being.

Misplaced confidence, or misplaced suspicion, may greatly check the development of truth, and, consequently, of conscience. It is misplaced confidence to put a strong temptation in the way of a young child, trusting to her conscience either not to give way to it, or to tell you when she has, when she knows you have no opportunity of judging whether she speak the truth or not. Some parents are in the habit of doing this, thinking it beneficial. The natural consequence of such a plan is, that their children are able to talk fluently of conscience, while they turn a deaf ear to its dictates. In early childhood trust not unnecessarily to the conscience of your child, by placing her in situations where you are ignorant of her conduct and its results. As she becomes older, you may, at times, do so with advantage, if the moral sense have been well developed by active, loving, rational obedience, and by the discipline of heart and mind which even a child thereby exercises.

It is equally injurious to doubt your child's veracity, when she knows you have no means of ascertaining the truth. If she cannot be trusted, she should not be left ; and if you cannot judge of her conduct by its results, you have no right to condemn her on mere suspicion. The conscience of children is too delicate to stand either of these tests ; by ill-judged suspicion it is overwhelmed by malevolent feeling ; by ill-judged confidence it gives way to self-indulgence and vanity. Against the departure from moral truth, to which the child under these circumstances yields, conscience doubtless continues long to remonstrate, and often never ceases entirely to act ; yet, in such a state of things, there must be great danger of its being at last completely silenced.

The non-cultivation of the intellect is a sad hindrance to conscience. To this evil are those children exposed who hear false moral judgments passed by those to whom they look for counsel. Conscience, it is true, is independent, and exists in every mind, no matter what the education may be. But though it cannot be gained by training, so neither can it attain its highest state without it. And who is there who has not in his life seen individuals, and sometimes whole families, making a point of conscience to act wrongly ? I know that as badly trained children grow up and leave the paternal roof, they frequently come out of the false notions

they have imbibed, and make beautiful characters; but the danger of the association is not lessened by these happy accidents. Party spirit, affectation of all kinds, which is but another name for untruthfulness, and many other desires and affections, seem to be ever ready to destroy the moral sense; even natural affection, in its holiness, is a snare to conscience, and so is any feeling, however beautiful, which the heart loves to listen to as to a judge, over what conscience only ought to decide. I might, alas! go on for ever were I to describe the many and various ways by which the development of conscience is often hindered. Let me rather speak of the means of training it. These are, careful instruction by theory, and still more by practice, so that your child may have just notions of right and wrong. Above all, endeavour to develop in her moral courage, and its companion, truth, for the test of which conscience especially serves.

The day will come when your little one will for the first time speak or act an untruth; treat it as the sin it is against Him who is the Truth; be afflicted and mourn for it yourself, and seek that she be so too, through the active, loving discipline proportioned to her temperament, which you will then adopt. Discourage anything like exaggerated language concerning persons and events; let simplicity and plainness of speech characterize your own discourse. Be not afraid to say, "I do not

know," or, "I was mistaken," but fear above all things the attempt to slur over or to cover your own mistakes. Talk not much of truth, but try that it reign in and out of your school-room. Enlighten your child's conscience by reading God's Holy Word, and by prayer; so only can it be kept healthy. For "morality, properly so called, does not consist of a set of dry maxims by which good conduct is to be observed, but is rather the evidence and the accompaniment of a heart devoted to God." Education cannot work this blessed effect; but God, by His Holy Spirit, can. He can awaken the conscience, through faith, to a feeling of its utter depravity; so that the soul, bowed down by the weight of its own guilt, flies for help to the only sure refuge, the Lamb of God who taketh away the sins of the world. Then, the will becomes renewed, and conscience, purified and sanctified by God's Spirit, points heavenward, and looking to God alone for guidance, prays with the Psalmist, "Give me understanding and I shall keep thy law, yea, I shall keep it with my whole heart."

PART II.

C H A P T E R I.

ON PERCEPTION.

PERCEPTION, memory, association, attention, abstraction, and re-combination, seem to be the mental states to be noticed as belonging to the development of reason, the second of the four great divisions of the internal life.

The first in order is perception ; the notice we take of sensible and intellectual things in human life. Under the term perception are included sensation, or the simple impression on the senses, and consciousness, or the mental association between this sensation and its agent.

Infancy is the age most rich in perceptions. At no period do we perceive so much as during the first four years of our existence ; nor, without the faith and love with which the infant heart is so largely gifted, could the mind receive the vast accumulation of new and dissimilar objects and facts which crowd

into it. Were every succeeding period of the life of man passed amid ever new objects, by observation and some development of the intellectual powers, he would continue proportionably to augment his stock of knowledge ; but were this the case, the mind would be distracted by the recurrence of novelty, and, satisfied with the mere gratification of the senses, would cease to exercise itself in reasoning and reflecting. New wonders are remarked in nature, and new discoveries made in science, comparatively only by the studious and reflective. Presenting themselves to the philosopher as parts of the stupendous whole in which he is placed, and frequently forming connecting links with the chain of thought already in his mind, they seldom distract his attention, though they may and ought to excite his wonder and reverence.

The perception of children is to them a source of delight, vast, pure, holy. Not the beauties of fairy land first revealing themselves to mortal eyes, can cause more ecstasy, aye, even more indwelling joy, than little children experience in becoming sensible to the wonders of nature and Providence by which they are surrounded. The changes of the season, of day and night, the sun, moon, and stars, rain, hail, snow, the song of birds, the hum of bees, and the voice of man, all these, and more than I could tell, make glad melody in the infant heart.

Encourage in your children the habit of percep-

tion, or as it is often called, observation.* When your infant seems to be observing a thing, allow her to do so uninterruptedly ; if possible, let the object be placed within her reach, that she may feel it, look at it, and follow the chain of ideas it gives rise to in her little mind. Try that, as her age increases, her observation increases also ; encourage her to talk of what she perceives, and, without over-fatigue and over-excitement, endeavour, to the best of your power, to improve this faculty.

Play is perhaps the best sharpener of perception which the children of the rich enjoy. Think not that when your little ones are playing they are intellectually idle ; the mind is probably more active then, than at any other part of the day ; for faculties are brought into action, which at this early age are scarcely exercised at any other time.

In the acquirement of early perceptions, the poor have a vast advantage over the rich. The helpful independent way in which the former are left almost to bring themselves up, develops their perceptions in an extraordinary degree ; so that, in this respect, a poor child of seven has a vast superiority over a rich child of seven. As they both become older, the rich child will possibly get the advantage ; some other mental powers being more cultivated among the well-educated than the ignorant. The country

* It must be confessed that the latter word seems to imply a degree of attention in combination with perception.

is rich in perceptions, healthy and beautiful in the highest degree, and the country child has generally a more awakened perception than the city child: the former will tell you where certain birds may build their nests, where the first violets may be found, at an age when the completely different walks of the latter have scarcely allowed her to look upon Nature.

Children totally deficient in this power belong to that unfortunate class of beings called idiots; but even many of these possess perception to an amazing extent, although, from having no reasoning powers, their minds derive but little benefit from it. In speaking, then, of a deficiency of perception, I would imply but a partial deprivation, which subjects the child afflicted by it to much inconvenience, and injures the understanding by checking the growth of the other intellectual powers, all of which have perception for their mainspring.

There are three classes of minds deficient in this faculty: the dull, who pass through life with their eyes and ears closed, and whose minds seem incapable of receiving much impression from surrounding objects; the careless, who perceive anything but that immediately occurring; and a portion of the learned, who, absorbed in their peculiar line of study, are unobservant of the affairs of common life, and become what is termed absent.

The first of these cases is the most unfortunate,

inasmuch as there is less hope of a cure, though, through kind and judicious treatment, improvement may be made. Is your child so circumstanced, do not seem to expect too much of her; lead her kindly and encouragingly to notice the different occurrences of life and nature which pass around her, and be satisfied if she have perceived but a small part. When things which would interest other children are unnoticed by her, not a look of reproach must escape, for dulness is unhappily the cause, and the child is not to blame. Such a little girl should have a cheerful, lively instructress, impressed with an earnest desire of obviating, as far as she can, this sad, unchildlike deficiency in her pupil, one who will be ever on the watch to seize those moments in which the child's perception seems awakened, so as gradually to lead her to observe more and more, endeavouring at the same time to avoid causing anything like confusion of ideas in her dull mind.

When a want of observation proceeds from carelessness, much forbearance on the part of the teacher is again called for; but in this case give your child to understand that perception has been bestowed upon her, and that you expect her to make use of it. Take every opportunity of leading her to observe what passes within the circle of her life, whether it be in Nature or in Providence, and according to your knowledge of her disposition, be displeased, disappointed, or grieved, when she fails

to answer the questions which should habitually be put to her.

Absence of mind sometimes affects the learned and studious, but not often the young. If your little girl be inclined to it, earnestly seek to correct what, if continued in, would in a degree separate her from the rest of her species, by making her unfit for the every-day concerns of life.

With an absent child, in addition to the other means for promoting observation, some argument may be used, for here there is seldom a disability to perceive; but the mental powers, with perception for their base, are diverted into particular channels, and, without some effort, would become useless to their possessor, except when directed to her favourite pursuits. It is just barely possible, that the latter may be of that nature, that, in cultivating them, she may, in after life, become a benefactress to mankind; yet even in this case, she should be taught the necessity of complying with the customs of society, and with the wants of life, so that she be not unfitted for going through the part assigned her in the world. By keeping her mind's eye open to what passes within the circle of her life, she will in all probability do infinitely more good than she could ever effect in any other way.

Perception is the beginning of wisdom, knowledge, benevolence, and every noble and intellectual quality. It is, if I may be allowed the expression, the first

rudiment in the mind of the wise and good ; yet unaccompanied by love and the reasoning powers, it is valueless, and often mischievous to its possessor ; it then becomes the base of frivolity, tattling, and scandal, or, at best, of a mind stored with the surfaces of things.

CHAPTER II.

ON ATTENTION.

AND this will lead to attention, which ought to be the consequence of perception or observation.

There is much difference between these two powers. Observation is common to most children ; attention they rarely possess. Observation, requiring scarcely any exercise of the reasoning faculties, presents us only with the appearance of things ; attention gives us the circumstances relating to them, and, with the help of other powers, enables us to form a correct judgment.

Whatever the precept or the knowledge we are inculcating, without attention on the part of the pupil, the labour is but in vain. On a facility of attention hinge memory and association, abstraction and recombination, and judgment. It is true that an all-wise Providence sees fit to bestow, on some of His creatures, but a small share of reason or good sense, and attention will never make such persons wise. Yet it will do much for them. It will give them a knowledge of the circumstances belonging to what they have been studying ; and, having led with it what reasoning powers they do possess, will frequently enable them to form a correct judgment

of what, without it, would to them have been incomprehensible.

Many persons have the character of being silly, and really are so, from this quality never having been developed in them. As little children, they perhaps astonished their friends by the liveliness of their perception, and the aptness of their remarks. As they became older, had attention, and the other intellectual powers, been nourished with observation, all would have been well ; but, in their ill-directed education, an unwillingness to attend was almost considered a proof of talent. And now they are influenced by every novelty ; and, not troubling themselves, or in fact having the power, to see farther than surfaces, when they do form an opinion, it is useless to themselves and unvalued by their friends.

In order to ensure fixation of attention in children, it is desirable that it be not exercised too long at one time. How many children come to a lesson with weariness already in their hearts, because they are aware they shall be kept at it longer than their young attention will hold out ! Should a study be more than usually difficult, either from its nature or from the organization of the child's mind, the lesson on it must be shorter than common ; if, during ten minutes, we are able to keep her attention fixed on what is difficult for her mind to follow, we shall do more real good than if we extend the lesson to

hours, for then, at best, weariness and distaste may be associated with the pursuit, and, not improbably, confusion of ideas.

Explanations of things foreign to the principal subject, and which require much thought to be comprehended, must not take place in the midst of a lesson: for instance, if during the study of arithmetic the word "air-pump" occur, the consideration of it must be deferred till the lesson is over, and not be allowed to distract the attention from the main subject.

Interest or curiosity, the keeping up the attention by the wish to know something more, is perhaps the most effectual and healthy way of securing it. It is on this account that history, voyages, and travels, are so interesting. They contain a narrative, or chain of events so dependent on each other, that the attention is kept up without effort. A lively and affectionate interest on the part of the teacher goes very far towards fixing the attention of most children.

In children, and perhaps in older people, attention is subject to occasional fits of torpor, brought on sometimes by physical, and sometimes by moral causes. Who has had the care of young people, and not experienced that almost every one has, at least once, and some much oftener, come to an intellectual stand-still? These are the most difficult cases to mothers and governesses. One great point

is to ascertain that the health is not the cause in the alteration. This can be done by watching the manner and countenance at play, and at other times. This once made out, earnestly endeavour to shut out listlessness and its attendant horrors from the mind of your pupil. Watch for what has become difficult, and for a time work with her, so as to give her a good helping hand over the obstacle. She may become ashamed of having so much help, and beg to be allowed to go on alone. If mental sluggishness continue, it may be well to alter the course of study for a time. It is often necessary, in these cases, to coerce. Patience is here particularly called for in an instructor, and hope, that this indisposition of the mind being passed away, the intellect may again take an onward movement.

To the power of attention the greatest of men have ascribed their success, so that it is no uncommon thing amongst the highly-gifted, to see natural talent almost set at naught, and attention raised into genius, or, at best, a substitute for it. I am far from wishing to lower the power of attention—who that has seen its achievements would do so? yet all who have, by teaching, come into contact with other minds, know that vividness of attention depends, in a great measure, upon the perception of the beauty and worth of its object; and that this is experienced in different degrees, as minds are more or less gifted. It is common for parents to say, and they seem to

find comfort in it, that a certain child is very backward, but that the deficiency proceeds, not so much from want of power, as from want of attention. Supposing that attention is a distinct mental power, it is yet acted upon, and enters into combination with other powers, without which it cannot be kept up, such as the power of making fresh associations. It is in these powers that the inattentive are often deficient.

Watch over the manner of your pupil as she is preparing her lessons, and allow nothing like sauntering over them. Attention and industry are one. Require not too much, but let it be done with mental activity. Take for your motto, "le peu, le vite, et le bien;" and, as far as you are able, let its application enter into the details of your child's life. For the power of fixing the attention on whatever is before the mind, is the foundation of all mental and moral worth. No intellectual process, no labour of love, can be duly performed without it. A mind devoid of attention, can hardly be said to live, but to vegetate in its dulness and apathy. As, then, you wish to see your child worthy and happy, cultivate in her the habit of continuous attention; so will you open to her internal being an inexhaustible source of happiness, and of mental and moral progression.

The questions which children so often make must be considered a proof of attention or inattention, according to their nature. This is a questioning

age; it may be that interrogation is too much cultivated. The child who asks no questions at all is certainly far from promising; she who unceasingly interrogates *à tort et à travers*, is generally restless and unreflective; she who asks but a few leading questions is the most hopeful. Nothing can be worse for the mind than the senseless unceasing questioning in which it is thought good for some children to indulge.

One great essential for the fixation of attention in children is, that the subject be within the compass of their mental powers. Young people who have a desire to do well will pay much attention when they know they must relate or write what has been going on; nothing rivets the attention so much as this, for attention is the parent of memory, of which we are now to speak.

CHAPTER III.

ON MEMORY.

THIS “store-house of the brain,” more perhaps than any other power, takes form and substance from the mental habits with which it is associated. There are two sorts of memory: the local, which is the power of recollecting facts and words in the order in which they occur; and the analogical, formed by a habit of correct association, and founded upon real analogy.

Education has to do with memory in both its forms. It is true that local memory is often combined with weak judgment; analogical memory can only belong to the well-judging. Yet may the one be the foundation of the other. We of the present day, in our anxiety to develop analogical memory, are too much inclined to overlook the cultivation of the local; forgetting that correct association and analogy are no childish habits, and that the mind in which they exist must have wherewith for them to lay hold on. The best means for promoting them is by the acquisition of certain elementary knowledge in the most common and useful branches of education. This is most easily gained in childhood; for then the mind, acting less by its higher powers

than in after life, is more able and willing to give a place to local memory.

Give your pupil lessons to learn by heart. They need not be long, only let them be well learned ; and do not fall into the error of allowing other words to be given, in the thought that the lesson is thereby better understood. If little children have learned their lessons well, they will generally give them in the words of the book. Their vocabulary is not large, and their hesitation of voice and manner in attempting to substitute one word for another, plainly shows a consciousness of being in difficulties with the badly learned lesson. The attempt is seldom happy ; how should it be, when it is the result of inattention ? As early childhood passes away, and the stock of words increases, this rule need not be so strictly adhered to, but never allow hesitation.

The power of learning easily by heart, though often continued to an advanced age, belongs to the early periods of life ; and provided it be not carried too far, may combine most usefully with the other powers, forming a sort of foundation for them to rest upon. That mind must be superior indeed, which has never occupied itself with objects of local memory, and yet fails to feel the want of them.

Recollection, the power of recalling objects of memory into the mind at pleasure, is a most valuable mental power ; its development should never be lost sight of in the education of children. It is

best promoted by an interrogative system of education.

The development of conception, or the memory of perception, is not to be neglected. It is the recollection of what we have seen. The power by which the artist represents permanently the loveliness no longer before him, but in him.

As soon as your child has come out of the first rudiments of drawing, cause her to sketch most of her studies a second time from memory, and, in the same way, easy, simple scenery. In this manner conception may be cultivated to an extent not imagined by those who have never watched over it, and that without undue difficulty or stretch of mind.

The memory founded upon real analogy, is of a far higher order than mere local memory. It is the leading feature of a cultivated mind, and of a progressive intellect. Some of the most elevated mental powers act upon it, particularly attention, which has been already noticed, reflection and association. The last is an intellectual power which associates the object upon which the attention is fixed, with some other fact previously known. In local association, it is places or persons which recall, as soon as they are seen, the events with which they are connected. These associations have frequently a great influence upon the mind ; their power is often holy and sweet ; far from lowering, they elevate and purify the internal being. Intellectually, they are

useful as aids to memory, and of all intellectual aids are perhaps the best.

Arbitrary association is that in which the facts are connected by a voluntary effort of the mind, such as tying a knot on a handkerchief, cutting a knot in a stick, or by systems of artificial memory. It is needless to say, it enters not into the formation of analogical memory.

Natural association takes a higher stand than either of the two preceding. By this power we connect the new fact with some other already existing in the mind to which it has a relation. It is the highest kind of association, containing in itself the element of self-progression. Cultivate it in your children, by letting them read books which illustrate and associate with one another. This is not difficult, even with young children ; with elder pupils it is easy. The non-observance of this rule is mischievous and discordant to the mind ; for what is natural association but intellectual harmony ? Therefore, let one book suggest another, that your pupils' course of study may be one whole, not many patches.

Association includes reflection, or the "tracing carefully the relations of facts, and the conclusions and principles which arise out of them." Thus, then, this power leads with it all others necessary to form an intelligent, active, inquiring spirit.

If there be one intellectual state more to be culti-

vated than another, it is the habit of correct association. It is not talkative, it is not pedantic, it quietly places every new mental acquisition in its fitting place, where, alone, it can be available for other minds, or for the one into which it is received. Knowledge gained by association, is never entirely lost. It may often be forgotten, but the strength which the mental powers have received in its acquisition remains, unless, indeed, the mind become impaired, by completely changing for the worse in all its habits. Is old acquired knowledge needed? association is often not so ready in its recollections as local memory, which frequently puts association at first, into the shade. But the superiority is no sooner formed than it ceases. Association gradually makes out, not only the external form, but the nature and spirit of the required information, which local memory never does.

CHAPTER IV.

ON REASON.

IN the exercise of association, and its accompanying attention and reflection, a still higher power is induced, that of calm and correct judgment or reason, the second of the four great powers belonging to the internal life, and the final aim in the acquisition of knowledge ; at least so far as the intellect is concerned.

Reason holds the same rank in things intellectual, as conscience does in things moral, determining by its decisions the truth or falsehood of what is brought before the mind. It is founded on the habit of continuous and lively attention. Its more scientific deductions are generally by means of abstraction and recombination ; its more ordinary workings are principally through association. It is in all minds but those of the maniac or the idiot ; obscured it may be by unhappy training, self-love, idleness ; but nevertheless still there. The understanding may continually give false judgments, yet reason will from time to time assert its divine origin by the intellectual truth of its decisions. It associates itself with most of the other mental powers, and in combination with them, and impelled by the desire of

knowledge, a desire natural to man, forms an active, inquiring, reflective character, vividly attentive to all that is passing, drawing just conclusions and gaining useful knowledge from what would be completely lost on a mind of different habits.

It is not always within the circle of duty, particularly of woman's duty, to gratify the desire of knowledge by continual application to literature. Some time and attention to the best authors in her own, and any other languages she may know, it is very desirable for every lady to give, as well as to watch for and to inquire into the scientific and other improvements in which this age is so fertile. It may be, however, that the right fulfilment of more sacred duties forbids even this. If conscience decide that it is so, it is for her to yield, and quietly and contentedly to let the understanding direct itself into what, for her, are its right channels. So will mental and moral harmony be maintained; and reason, thus exercised, will gather strength. For, far from limiting its operations to the acquisition of book-knowledge, this faculty concerns itself with the most ordinary affairs of life, and under the forms of tact, good sense, presence of mind, is more valuable to those in whom it exists, than are the richest treasures of intellectual knowledge.

When reason is badly informed, conscience suffers; often, not because the latter is obscured, but because the former has decided falsely. Thus it is that

people are often conscientiously in the wrong. The intellect of children, by which I mean all the mental powers, more especially reason, must be constantly watched over; but do not fall into the error of expecting young people to be always acquiring information, as in playing, walking, at meals, etc. These are seasons of mental and physical refreshment; if the mind then spontaneously seeks for knowledge, it may be given, if not, it is generally better to leave it alone.

If there be one plan which more than another leads to intellectual development during childhood, it is an interrogative system of education. Children should never read anything without being afterwards questioned on it; they read with the mind when they know the questions are coming. Their own interrogatories evince this; they will ask for explanations, which children who are never questioned seldom do.

As childhood passes away, abstracts are the best mental exercise that I know of. In writing an abstract from a good author, it would be strange if something of his style of composition and manner of thinking were not acquired—in itself a great advantage—an advantage, however, far out-weighed by the other benefits to be derived from the plan. Nearly every mental power is hereby brought into action; attention, with its attendants memory and association, reflection and judgment. The name

abstract implies the exercise of yet another power, that of abstraction. Not certainly in its more philosophic form, by which it separates a quality or qualities in which a variety of objects may agree, so making classes, genera, etc., or that in which it generalizes or deduces a certain principle from an extensive collection of facts. The form in which it operates in abstract writing, is by leading the mind to retain what is wanted, to reject what is useless, so that the abstract hang well together, a short but an unbroken chain.

“I beseech you, Athenians,” said the General Demosthenes, “to throw away all superfluous knowledge.” He spoke in an emergency; but at all times, and in all places, abstraction is one of the most useful qualities.

This power is a distinguishing feature of a great mind. To its operations the successes of some of the greatest of men—of those in contemplative, as well as of those in active life—might be ascribed. The art of forgetting rightly is surely a higher power than that of remembering rightly. It is the result of vivid continuous attention to all the bearings of a subject, analytical memory and association, and correct judgment.

The good and the enlightened have given much time and study to the discovery of a pursuit for the young, which would include the exercise, and so ensure the progression, of every mental power,

justly deeming the acquisition of knowledge, in youth, far less important than the strengthening the internal being. It is more than likely that such an exercise is not to be found ; and that the acquisition of profitable knowledge in the right way will always be the best promoter of intellectual, and if founded on right motives, even of moral and religious progression.

Again, let me say, unfailing questions after each study in childhood ; an unfailing abstract, in youth, generally in writing, sometimes in words ; are the great engines of intellectual progress, and, with language and mathematics (and drawing or modelling, if the mind turn that way), include the exercise of the highest powers. It is generally seen that the practice of abstract-writing applies itself to conduct in ordinary life, being opposed to chattering, pedantic talk, or long stories.

The mind in which the above-named powers live is a progressive mind. It may be, but this would be to be lamented, that actual literature never comes before it ; still it is highly intelligent, and, fixing its attention on events and their causes, continually gathers strength.

PART III.

CHAPTER I.

ON TASTE.

TASTE, the conscience of things beautiful, and the third of the three great divisions of the internal life, is the power of instantaneously preferring objects which are in themselves the most lovely, and which seem, by their very nature, to have a claim upon our internal being, as originally intended for that preference.

This power sheds a charm and a grace over the others. Conscience and reason might leave some hardness—of manner at least; and this manner would, at last, get below the surface, and become thinking and acting; but taste comes to soften and to harmonize all. A moral power, she speaks to the internal life of the beauty which the soul should desire; a spark of the Divinity, and one of God's most precious gifts, she gives us to understand His attributes better, to worship Him more earnestly and lovingly.

It is, indeed, desirable that the perception of the beautiful dwell in the heart of a child, that it grow with her growth and strengthen with her strength, that it breathe in her actions, and in every circumstance of her life ; so only, in matters of taste, can she learn to distinguish the true, the original, the imaginative, from the false, the shallow, the distorted ; so only in dress, in manner, in home arrangements, may simplicity, the daughter of beauty, reign in opposition to elaborateness, the offspring frequently of vanity, and always of bad taste.

Ideas of beauty are the perceptions we have of the extreme degree of beauty which objects and actions are capable of possessing. They are subjects of moral perception ; and an earnest, loving, unselfish attention to them will, in time, lead to the formation of pure taste.

Although conscience and reason have no part in the actual decisions of taste, they help to form the mind for its right reception. He who habitually turns from the mastery of these two powers would in vain open his mind to the beautiful. Its ideal would be, or would come to be, mere luxury and outward glare ; the reflex of his own unregenerate heart, not the essence of the beautiful.

This faculty of taste is best cultivated by constant reference to nature. Most children love the beautiful, and are willing to love it : flowers, birds, insects, and innumerable other objects, afford them real

delight. I have seen an active child, scarcely two years old, watch two flies for the space of twenty minutes, as the winged dance of the one intersected that of the other, now and then saying, "O pretty flies!" And I have seen the same child, though carried off to bed from a merry game, made glad by the promise of being allowed to look at the beautiful moon. Nature is, in herself, pleasing to most minds, particularly to childish minds. Let her simple truths remain the ideal of your child.

Perhaps there is no greater enemy to the right development of ideal beauty in little children than exposing them to a constant succession of expensive toys. This practice is hurtful to the internal life in many ways; but it had better be noticed here, because its direct influence is on the taste, causing the ideal to be one of glitter, and show, and mutability. Children who have the most money spent upon their toys are far from being the most happy or the most playful. Bricks, tools, a printing-press, and other things of the kind, all of a homely description, go farther in the scale of childish happiness than gewgaws. The doll and her establishment, with merry games, come in for a large share of indoor leisure; for out of doors there are the dear pursuits of nature. Occupation is what children seek for in their play, not the contemplation of the beautiful. When they do contemplate it, let it be through the truths of nature, not the gildings of

art. Lead your pupil, as far as may be, to love nature heartily, unselfishly ; in sunlight and in shade, in the glowing tints of autumn, and in the snowy robe of winter, in the ripple of the stream, in the stones and clumps of the road-side, lead her to read aright the truths of beauty offered to her, and thence to form a pure taste.

The habit of seeing good paintings, or prints, is an immense assistance to the development of this faculty ; but do not let children grow up with what is low and common in this way before their eyes. Children who draw from nature are much more likely to have their eyes opened to the beautiful than they who do not.

Nor must this chapter pass without some remarks on dress and house furniture, the bane and the snare of many a mind, when liked for their own sakes, and especially needing the restraining hand of pure taste. An elaborate over-studied toilette is an evil in very many ways ; it speaks of anything but simplicity and grace of mind, consumes time, and fosters selfishness. Appearance and manner are sometimes only appearance and manner, but oftener the expression of the internal being. Because they are so, we like to see a well-ordered toilette—not studied, not time-consuming, not discordant ; and, on the other hand, not slovenly, not uncouth. There is such a thing as graceful truthfulness of costume, that simple, unstudied attire according

with the station and the individuality of the wearer; as far removed from indolence and neglect on the one hand, as it is on the other of vanity and affectation, whether they take the form of elegance or uncouthness.

The very same may be said of house-furnishing and arranging, which is also an expression of mind, and in which, as in dress, the ill-regulated often sadly err. In all these matters, expediency, arrangement, and the consequent saving of time which they involve, have to be considered, and taste, that is, the truth of beauty. And be it remembered that this beauty is the subject of moral perception, and is only seized in its full truth by those who live under the rule of conscience and reason. Not that these powers have anything to do with perceptions of the beautiful, but persons under their influence alone sincerely and earnestly desire to know the truthfulness of beauty. You may, perhaps, tell me of one who in her house and in her own person is a model of elegance, which she cultivates at the expense of conscience, literally not being able to afford the expense into which it leads her. I would answer that if you were more with her, you would see an effort in all this which would destroy its truthfulness, and consequently its beauty; and I would remind you of some one else, who, always gracefully and unexpensively attired, makes beautiful her drawing-rooms by the taste applied to objects within her

means, which she has placed there. In the dispensing a fortune, great or small, conscience and reason are to be first considered, and to test every circumstance of life—helping the needy, dress, house, and other arrangements ; but taste, the perception of the beautiful, must also be in the heart, and help to form the graces of the Christian character. It is needless to say that this power must be subordinate to the other two : it always is, because such is its nature ; for it is as much truth applied to the beautiful, as they are to the good and just. So much beauty would not be around us were we not intended to be under its influence, and to hear the voice of God speaking in the loveliness of His works. The external world would be cheerless, indeed, were beauty taken from it ; and the mind which is not alive to the influence of taste is also cheerless, being greatly shut out from joy, benevolence, and progression.

If you wish the mind and bearing of your child to be guided by taste, you will take care that those around her are also subject to its power ; but remember it is truthful, and asks for individuality, not artificialness of character : homeliness in an attendant, frolic in a child, are not opposed to it ; affectation is. Nothing that is harsh, uncouth, or discordant, should be suffered to be where children are ; the spirit of beauty should dwell around them, and make easy and natural the reception of the in-

struction relative to the forms of society and general manner which it is found necessary for them to receive, and in which they should never be allowed to be deficient.

In literature, shun for your pupils what is, in morals and intellect, opposed to conscience, in the realm of the beautiful, to taste ; by carefully and exclusively placing before them the purest models, seek that their own taste may be formed.

But be not too fearful of occasional obscurity, provided it be the obscurity of beauty and elevation through which the child's mind may by reflection ascend, and by which it is beckoned onward and upward, through morning mist to brighter light.

CHAPTER II.

ON IMAGINATION.

IMAGINATION, a yet higher power than mere taste, has also to be considered as belonging to the realm of the beautiful, and needs yet more than taste the guiding hand of faithful training, that it may develop itself in its comprehensive truth and beauty, and be preserved from the sickliness and untruthfulness into which it is prone to degenerate in some minds.

Intellectually, its property is to give to the mind's eye one entire whole, formed out of several imperfect or bad parts ; to unite many images into one picture or poem, often making use of what, separately, would be hideous and uncouth, seeing, with a prophet's eye, that together they will form harmony and unity ; rejecting frequently, for its whole, images which are lovely separately taken, seeing, with the same vision, that they will be but excrescences, because not wanted.

By imagination, also, the internal nature and being of its own or fancy's images are at once seen, not by any process of reasoning or calculating, but by the power which this divine faculty possesses, of getting at once to the heart of the matter, and

working out from thence. Hers the conceptions of the immortal among men, the divine aspirations of the philanthropist, the creations of the poet, the painter, the musician ; hers the following out, to their farthest limit, the laws and likelihoods of the creations of fancy. She is simple, truthful, harmonious ; and all that is not so is devoid of imagination.

Many parents have a laudable dread of the development of this faculty in their children, justly fearing the moral evils, the mental sickliness, and morbidness, which it is sometimes said to cause. To this we answer that, in general, any dreaded moral power is more effectually counteracted by the bringing forward a compensating power, as conscience and reason for imagination, than by its own direct destruction. Secondly, that what, in such cases, is said to be imagination, is more generally the want of it. And thirdly: even if every case of the kind be caused by the workings of the imagination, there is then so much the greater need for its truthful guidance.

Few, however, are really imaginative in the creative sense of the term ; if your pupil give signs of it, respect it in her as a gift which God rarely vouchsafes to man ; treat it tenderly, reverentially—think not that you can crush it ; as soon could you hurl a mountain from its base. What you must do is, especially to train the other great powers, con-

science, reason, and love, so may you hope for the imagination to develop itself in its healthiness of truth, not the sickliness of falseness.

All children, but especially imaginative children, should be well grounded in the elements of whatever they learn : the harmony of music, the perspective of drawing, the composition of language ; they should also play, write, draw from memory,—an associative analytical memory, aided by their own theoretic knowledge of the subject. If they are indeed and in truth children of imagination, here will be sufficient food for it during childhood, and material for the building up of the creations of after years. For we suppose that only the purest and highest models in their different objects of pursuit are placed before them, or at least the purest and the highest which they are capable of comprehending.

Much has been said for and against works of fiction for the young. The verbose details of fictitious domestic life, the modern novel, notwithstanding the gracefulness and truth with which it is often invested, is certainly not to be recommended. Its perusal consumes over-much time, and the approach of its characters and incidents to every-day life, certainly has a tendency to lead some girls to appropriate them to themselves and their friends, and to nourish fictitious heroineism by their perusal. These works, however, are seldom highly imaginative ; if they were, they would be safer. Comparatively few

are injured by "Beauty and the Beast," "The Red Cross Knight," "Midsummer Night's Dream," "Comus," "Undine." It is indeed a great mistake to banish these and other exquisite creations of a pure and high imagination from the school-room ; they not only do no harm, but they are essentially necessary, as forming one kind of food for the intellect, without which it will not be sufficiently nourished. To say that they sometimes are injurious, is no proof against them ; to a diseased digestion, bread, the staff of life, may be hurtful, and in that case must be withdrawn from the patient. In similar cases of mental weakness, works of fiction may be also withdrawn.

History affords great and healthy materials for imagination to dwell upon. The early history or tradition of most nations, is generally all but a fairy tale, and their mythology a poem. Yet are they truthful, therefore imaginative ; true to the nature and circumstances of those who delivered them. Mark the difference between the Greek, Scandinavian, and Hindoo mythology, and say whether imagination does not dwell in each, giving us the inmost heart and being of the people whose faith it was ?

The sound historian is deeply imbued with imagination. Not that mental untruthfulness which some people mistake for this faculty, and through which what is untruthful and grotesque is believed and

easily taken into the mind, but a pure and living power by which he gets at once to the inmost being of men and things ; a power by which he is ever unwearied in his examination of all accessible materials, and on the watch lest he should unwarily give out artifice and falsehood as nature and truth.

As a healthy imagination has a share in the truthful writing of history, so it is also called for, though in a less degree, in him who would rightly read it, and history is perhaps more than any other pursuit adapted to promote an improved development of this power in minds non-imaginative, which frequently turn with distaste from works of pure imagination. Histories are not primarily works of taste and imagination, but of record and judgment ; they become imaginative in spite of themselves, not because the author wills it, he must will the contrary if he wish to be truthful, but because the nature of historic detail in its truthful majesty supplies material for this power.

More highly imaginative than history, is poetry ; and of this we would like the very best and purest models to be set before our pupils, some of the works of those through whom the English tongue will never die.

But here we must distinguish between what, in the age in which we live, is safe or unsafe. Great care is indeed necessary in this respect ; but that need not prevent our young friends reading what is

truly good, nor cause us to fall into the mistake of withholding from them some of the most divine inspirations which were ever given to man, and which no mind can come into contact with and not be enlarged and raised, for a time at least, from self and littleness.

Painting and music occupy at least as high a place as poetry in the realm of imagination ; the latter seems especially adapted to express the emotions of the mind, the thoughts of the heart, so as to call forth responsive feelings in those who listen ; it has a magical power over the soul, and is, of all pursuits, by far the most entralling, the most captivating, to its votaries.

The real poet, painter, and musician, must be children of pure and holy imagination. Of those good genii of men we would not now speak, but of the effect of their works on the mind of our pupils. They are spiritualizing, elevating ; they raise the mind from the things of earth, tracing in their lofty inspirations dawning of the immortality to which it is destined. For we again repeat, none but creations of the purest imagination do we suppose to be placed before our pupils. All that is mean, and low, and common, in poetry, painting, and music, we would have kept far from them, as being not imaginative, but earthly and sensual.

And at the same time we would deprecate the giving too much time and energy to works of pure

imagination ; for there is in them so much that is charming and enticing to minds not unimaginative, that, once fully possessed with them, they are likely to be disinclined to graver studies, and even incapable of them.

No mental power has been, and constantly is, more misrepresented and vilified than imagination ; to her are ascribed the abortions of authors, musicians, and painters, the fancies of the hypochondriac, the wanderings of eccentricity, the sufferings of self-created domestic martyrs. Self-love, not imagination, is the source whence flow these destroyers of our comfort ; self-love, which fixes the attention on our own sensations, magnifying our doing and suffering as great beyond the common lot of mortality. The tendency of imagination is to take the thoughts from self and fix them on her own loved creations, to give them a heavenward direction. Nothing that is redolent of self is imagination ; nor without the help of this faculty can we fulfil the injunction to do to others as we would they should do to us, nor many other divine precepts.

Let us then not fear for our pupils a harmonious development of this power, by means of its highest and purest examples. Suppress imagination, and apathy and want of energy are likely to ensue ; for no moral and intellectual power suffers itself to be neglected with impunity. The inanimate countenances seldom responding and lighting up to intelli-

gence and beauty—the want of sympathy and energy in those in whom imagination is imperfectly developed, of whom we may see but too many examples in the society of the present day, speak yet more strongly than words can express against the suppression of imagination.

PART IV.

FAITH WORKING BY LOVE.

AND now we are come to the crowning point of our detail of internal qualities, to the sunlight, the softness, the life of the whole being; to that which, in this life, makes much delightful, and everything durable,—faith working by love.

Of how we are, ourselves, in the humbleness of faith, to endeavour that it be developed in our pupils, I have already spoken in the chapter on religion. The teaching your child continually to look up to God as to a Father ever present, ever ready to help; the training her, as far as in you lies, to see the hideousness of sin; and the taking her to the cross of Christ, as the only sure refuge for it, are what you can do, trusting in faith that God will give the increase, an increase which He alone can give, the life of Christ in the heart.

The consequence of faith in God is a confiding heart towards his children—the one is to grow from the other. Most little children have great faith in

their mother and nurse, which they often touchingly manifest, so that to see them we can but acknowledge that this virtue has been largely implanted in the infant heart. Yet is there not unfrequently a deficiency of it, which often seems to strengthen as infancy and childhood pass away. This is what we must try to prevent; and there is but one way, that of letting our pupils see that we have faith in them, and in those around us; never letting them hear from our lips what is cold, narrow, calculating, untrusting.

Confidence in others is as opposed to the credulity which is the base of superstition, as it is to the want of credence which constitutes scepticism. It is simply a belief in the better qualities of those with whom it comes into contact, and of the whole creation. It does not shut its eyes against what it sees of bad, and its very sense of good is to make it sentient of ill where it really exists; but the "good in everything" is what it expects and hopes for, what it feels grateful to and loves.

How different is the teaching children sufficiently endowed with confidence in others, and those who are deficient in it. The former are affectionate, open to instruction, of quick sympathy, and generally of fine intellect: how cold, how selfish, how criticising, how calculating, how unyouthful, the latter! and, if we carry on the comparison to the mainspring, to the love which works through faith, and to the love which

does not, we shall again perceive a wide difference. The former only can ever be the charity of St. Paul, humble, loving, believing all things, hoping all things, enduring all things, giving to the very utmost of its ability, and doing far more for the world's happiness by the heavenly tempers with which it bestows. The latter is not always fond of giving, but is sometimes liberal to a large extent; yet how comparatively cold and contracted the motives which urge it, how repellingly they speak in the manner and countenance!

If you would have your child happy and making happy, try to your utmost that she have faith in others. Faith in her Triune God you must wish her to possess, she is lost without it. But think not that it is to stop here, or that a living faith can be inoperative. From its rich source is to spring a belief in the good intentions of all whom God loves, an abiding desire to serve them working for God's glory; sustained efforts to bring souls to the Redeemer's feet. Fear not that the child under these influences be credulous, easy to be imposed upon. Trust the source whence, as you hope, all flows, even a living faith in God—a gift the most enlarging to the whole internal being. Faith pours upon the heart rich stores of love for all, especially for those near to it; but as, by its divine influence, the heart believes and hopes for the good, so does it instinctively detect, and shrink from, the bad. It

"hates the sin" even while it yet "hopeth all things" for the sinner. Humility and self-knowledge are the children of faith; for how can we believe in the perfections of God, and not be humble and conscious of sin with regard to ourselves? And be it observed, that the humility proceeding from faith is a genuine humility,—not that troublesome form of self-love which often takes its name, and shows itself in refusing to play, sing, or entertain friends, for fear of being thought unskilful, and is ever occupied with its own sensations.

Let, then, faith working by love characterize your own intercourse with those whom you teach. In its strength endeavour to correct their faults by a discipline proportioned to their temperaments. Nourish the good in them; teach them to deny themselves, to abound in deeds of kindness to their poorer brethren, and to all who in any way can be aided by them. And above all teach them to seek to win souls for the Saviour's fold. Have faith in them yourself and love them ever; by your teaching and by your living point Gospel-wards and be much in prayer for the heart-change from above; it is the best that you can do towards nourishing in them this most lovely, most divine, most heaven-tending faculty, without which their souls must ever be chained down to that small spot of earth—self, and its narrow circle.

Enlarged by faith, their hearts will open in

thoughts and acts of love to all whom they are able to help; nor will heavenly influences be wanting to nourish and increase the good seed in the soul, and to point to where, by God's mercy, through Christ, faith shall have its perfect work,—the rest prepared for the children of God.



S U P P L E M E N T.

S U P P L E M E N T.

THE subjoined remarks on the manner of teaching some branches of education, are offered with extreme diffidence, and almost with reluctance. Let it not be supposed that the author looks upon them as wholes, and that even if they were so, she supposes that many minds could teach on one system without the danger of themselves and their pupils becoming creatures of a system.

The real teacher will be always independent and characteristic—her individuality will breathe in her plan of teaching. She will have fixed notions of her pupil's onward movement for good, and of the harmony of the whole internal being; but till the time of action arrives, she will not be always so sure of the means of securing this end. They must vary as circumstances vary; they will be always truthful, always straightforward; but they must greatly depend on the disposition and state of the pupil. These remarks, therefore, though the result of some

experience, are merely offered as suggestions. It has been hoped that they may be found useful to well-educated mothers and governesses, who have undertaken the office of teaching, without having had much experience in it, and who are not within reach of good masters.

GEOGRAPHY.

IT is scarcely necessary to dwell on the importance of geography. It is so essential to a right understanding of past and passing events, that it has been called one of the eyes of history ; that part which treats of the laws by which the earth is governed connects it very closely with astronomy ; physical geography is allied to natural history, natural philosophy, and many other sciences ; and descriptive geography includes an acquaintance with manufactures, commerce, and other similar branches. Properly there is no such thing as an isolated study ; every pursuit, however, has not so many points of contact with others as geography—points of contact which, if they do not strictly belong to it as a science, must yet be understood by those who really wish to be geographers.

Young children, however, have little to do with all this. The surface of the earth, particularly the situations of countries and places, is what they are to be taught. To a future period must be left the more scientific parts, except in their largest and most striking forms, which should often be brought before them, and to which they will generally listen with interest. They should be encouraged and ex-

pected to look for every place they hear mentioned, which they meet with in reading or conversation. Globes and maps should be where they can easily get at them, the latter, if possible, hung about their sitting-room, for most children like to look on maps. You may see their eyes wander to them when they are not at lessons, and the habit of having them about them from infancy, is one great means of fixing them in the mind.

The terrestrial globe, or at least a map of the world, properly explained as to where and how the two hemispheres join, should be frequently used with young children, in preference to maps of separate countries ; for if only the latter are brought forward, great confusion of mind will exist respecting the relative sizes and situations of the countries, the shape and laws of the earth, as well as its large natural divisions by mountain-ranges, rivers and seas.

I will not for a moment suppose, that in the actual teaching of geography, these helps are not always brought into play, particularly with little children. A great authority in education has said, "the situation of the several parts of the earth is better learned by one day's conversing with a map than by merely reading the description of their situation a hundred times over in books of geography." Since Watts' time education has made rapid strides, and though far from being all that

could be wished, it is yet to be hoped that a thing so easy and so obviously necessary as the constant use of maps, is put into practice, as a matter of course ; for geography is one of those sciences in the acquirement of which the eye materially assists the memory and the understanding, and, therefore, it cannot be learned without them.

Children should, however, often be expected to answer questions without a map, and a lesson which has been repeatedly gone through, may sometimes be said though never learned without, provided the child seem to have a full conception of it, and can point out where the places should be on a blank or on a dotted map.

It appears to me that elder girls ought only to make use of their maps in learning lessons of geography, not in saying them ; the position of the places should be so imprinted on the mind as to render the aid of a map unnecessary, and they should be required to point them out on blanks.

The drawing of maps is not to be overlooked. Outlines cut into slate are very good for young children, as the places can be renewed at pleasure. But as soon as a child is old enough to describe form with some degree of facility, she should draw maps on a slate or paper. That part of any country of which the lesson treats, should be described : suppose it is the boundaries, the map should be traced : should the rivers be enumerated, they

should be drawn from their sources, and the towns marked which are on them. Thus, by degrees, will the whole country be described. If your pupil be no longer a child, encourage her to do this, or part of it, from memory. Many desirable points will be gained thereby, besides the important one of geographical knowledge.

She will at the same time read of the origin, customs, religion, form of government, and manufactures of the people, and be led to notice the great natural features and circumstances of the country, and their effect on the formation of language and national character, and in abstracts, or imaginary tours, she will describe the country and its inhabitants.

The geography of the world, as known to the ancients, is to be considered as indispensable to a good education, and should accompany the reading of ancient authors ; or rather, when early childhood is passed, the study of the ancient geography of a country should precede that of the modern. A course of lessons on the globes, and the consideration of the laws by which the earth is governed, must not be omitted. The opinions of the ancients respecting climate, the form, limits, and laws of the earth, will give occasion to much useful remark, and are all necessary to a well-grounded knowledge of geography.

Some of the changes, natural and artificial, which

the face of the earth has in the lapse of ages undergone, will not fail of meeting with attention, and of exciting interest. Splendid cities reduced to ruinous heaps—flourishing sea-ports now the abode of a few fishermen—villages becoming the seats of mighty empires—islands rising, as it were, from the waves—the volcano, the avalanche, and the earthquake—and if not the full field of geology, at least its leading truths; these, and many more objects of equal interest, offer themselves in the study of geography, and help to make it in the highest degree delightful and interesting, and enlarging to the mind.

ARITHMETIC AND GEOMETRY.

ARITHMETIC must ever be esteemed one of the most beneficial pursuits to which the mind can be directed, no less for its immense importance in every department of science and common life, than for the development of those moral and intellectual powers to which its cultivation tends. As a study, it should not be too early and earnestly pressed upon the mind ; for, though wonders are often effected in it by very little children, nature seems to have pronounced that, without the risk of unhealthy cerebral development, infancy cannot be made the age for a high degree of arithmetical calculation.

Children begin to calculate at a very early age, although but imperfectly. In the appropriation of their playthings, in the anticipation of future joys, they make use of the four simple rules, and are evidently much pleased when they succeed in making out their little calculations.

It is strange, then, that arithmetic is often not pursued with pleasure, and that what even the most indolent children daily and hourly put into practice, should, as a study, so often be associated with feelings of distaste and weariness.

One cause of this may be the difficulty which

many instructors have in bringing, for a time, their own powers of calculation on a level with those of a little child; at no period are we apt to be less mindful of our own child-life than at the lesson on arithmetic. The most abstruse arithmetical problem cannot be so difficult to a grown-up person, as are the four simple rules to a little child; and however easy the sums we give and the questions we make may be in themselves, they present serious difficulty to most infant minds. Unless the explanations be given with patience, and an adaptation of the teacher's ideas to those of the child, the latter becomes embarrassed; not clearly understanding one rule before she begins another, all is confusion of idea, and thus, at an early period, she contracts a dislike to arithmetic, believing that she shall never understand it.

Much harm is also done by the desire which is often testified for children, particularly boys, to attain a given point in summing by the time they go to school. To screw a child up to a certain pitch in education, in order that he or his teacher may make a figure on his first becoming a school-boy, is, after all, an ignoble motive. A better aim is that which looks to future progress, not seeking to make a little child so advanced now, as fitting him to become so hereafter; not so much thrusting intellectual development upon him, as strengthening the intellectual faculties, and leading him by their active

exercise to respond to the call for progression which the internal being will, at a future time, imperatively make.

Upon an intimate acquaintance with the four simple rules, and a perfect readiness in them, hinge all future progress in arithmetic. The most difficult, the most abstruse of problems, are but modifications of these. Think not that you waste your pupil's time by keeping her here. Let her, by constant practice, be ready in working sums and in answering questions in these rules, and you need not fear for her future progress. Press her immaturely into the more advanced rules, and the dislike and confusion of idea which may consequently arise, may never be overcome.

Most children will at times saunter over their sums. Some will do it habitually, if they be not prevented. They must be prevented, for the habit is destructive to arithmetical and all other progress. Such children should have short lessons, which they should be encouraged and expected to get through quickly.

In no pursuit do childish character and disposition show themselves more than in arithmetic. A fidgetty, restless child, who suffers in being still for the space of a minute, is not likely to take to arithmetic at an early age. A quiet, reflective child of the same age will probably do twice as much; yet is there no cause for dejection on the one hand, or for

exultation on the other, for both may alter as extreme childhood passes away. The former, it must be confessed, is not the least likely to do so. As she comes out of the restlessness of infancy, she is not unlikely to take up calculation with pleasure; not, however, if it have been unduly pressed upon her when her mind was not able to receive it.

A large portion of arithmetical knowledge may be acquired by means of questions and conversation. This is always a pleasing way of imparting instruction, and in arithmetic is highly necessary. It leads the pupil to associate pleasing notions with this pursuit, and brings out the power of mental calculation —a power which it behoves every teacher to nourish and cultivate to the greatest lawful extent.

Opinions are various as to how far young ladies ought to pursue this study; many people asserting, that as much as will enable them to keep an account of their household expenses is sufficient; and others, that the "Rule of Three" is the utmost bound to which they should go.

But the important share which arithmetic has in almost every concern of life and business, is not its only good. It is highly valuable as an intellectual pursuit, requiring not only the exercise of our thinking faculties, but, more than anything else, imperceptibly forcing us to a systematic arrangement of them. In this, as in every other pursuit, a mind should take as much as ever it can keep without

trenching on other powers—that is, without losing its harmony. If your pupil's arithmetical faculties be limited, be thankful if she can be led as far as the “Rule of Three;” if she be quick and happy at arithmetic, gladly go with her very much farther; for again I would say, fractions and algebra are but combinations and modifications of the four simple rules, and cannot be so difficult to her mature powers as these were to her infant mind.

The study of geometry is, so far as mental progression is concerned, of equal importance with that of arithmetic. Towards a willing reception and imparting of mathematical truth, the general female mind seems to be slowly tending, but is yet far from the point it is hoped may be attained, when every girl will look upon the study of geometry as a thing of course, and give to it regularly of her time and mental strength. If the intellectual capacity be limited, the pursuit need not be carried far. In such a case, it will be a comfort to reflect, that, from the very nature of the subject, the little that is known is possessed. Apparent mathematical incapacity may, however, be often overcome by careful, loving instruction, and may even prove to have been beclouded receptivity. And as the patient and careful investigation the pursuit of this study demands wage their warfare against listlessness and inaccuracy, overcoming, in the most part, the resultant incapacity, the mind becomes invigorated in

the contest, and, conscious of fresh power, often learns to love the medium which has evolved it.

Truths fully grasped, resulting from patient and rigid investigation, the power of rejecting the false, the exaggerated, the artificially spiritual, are, to say the least, as much needed in our own day as they have ever been. Were the thinkers more, the deceived, the heedless, would be fewer.

Let us, then, not neglect this mighty aid to mental development ; and to those who may fear that its pursuit may give too blue a tinge to the minds of girls, we may answer, in Locke's own words, we teach "not so much to make them mathematicians as reasonable creatures."

GRAMMAR AND LANGUAGE.

WHEN the construction of one language is thoroughly understood, others are more likely to be acquired with ease.

The plan of having French and German *bonnes* is in itself excellent; and it is only when carried to too great an extent that mischievous effects arise from it. Children cannot hear the language they are learning spoken too much, provided it be with purity; and a young lady, having a foreigner constantly with her, will, in the course of time, speak whatever the foreigner's language may be, in the same style, and with much the same pronunciation, as her companion.

But it seldom happens that young ladies of whom this forms the only, or even the principal, teaching, understand the language they so fluently speak. If they write it with any degree of purity, it must be more from imitation than from knowledge. Should they be obliged to employ other than common-place terms and phrases, not being grammatically acquainted with the language, they inevitably commit blunders which shock the eye and ear of the grammarian. It is often the same when a language is acquired in the country in which it is spoken: take, for instance, Germany. Words and phrases so cling

to the ear, that analysing the language seems almost a profitless task ; and should the pupil afterwards be called upon to write German, she will, perhaps, be unable to correct her own letters. The learning a language in the country in which it is spoken, is an advantage greater than any that can be offered for the same purpose ; but by thus rejecting theoretical assistance, this immense practical benefit is frustrated.

Another evil of a language thus learned, is—it is soon forgotten. After it has ceased to be spoken for some little time, it slips from the mind ; nor does it often allow itself to be recalled, as languages do which have been grammatically acquired. These we can always bring back in part, if not entirely, by a recurrence to the course of study through which they were gained.

It is therefore requisite that every young lady be a grammarian—that is, that she have a thorough knowledge of the construction of one language, and be able to apply this knowledge to the acquisition of others.

In ladies' school-rooms grammar is not generally liked ; children think it dry, and governesses sometimes do not understand it themselves, and sometimes will not take the trouble of teaching it to others. When it is taught, it is often in so uninteresting a manner, that the pupil dreads nothing more than a repetition of her lesson on grammar.

The plan of learning grammar only by lessons from a book cannot be too strongly reprehended. Less than any other science can this be taught by rote. There are many young ladies who have learned the whole of "Murray's Grammar," including the small print, two or three times, and who are yet far from being good grammarians. Grammar must certainly be learned; but each portion should be accompanied by an exercise on it, by which its precepts can be put into practice.

Parsing may be made a most powerful engine in grammatical instruction. To young children this is most easily taught by natural objects; tell a little girl that her favourite bird is a noun, because she can see it, think of it, and feel it; that the words pretty and yellow describe what sort of a bird it is, and that they are therefore adjectives; and she will understand and be pleased with a lesson which, if differently given, might have been dry and unintelligible. As the pupil's mind develops, the syntax of the language should enter into the parsing, and every rule be brought forward in its proper place. This sort of analytical parsing is not intended to supersede the writing those exercises, without which it is almost impossible to acquire a language, but to facilitate them. It will, for the most part, be found better to select the sentences to be parsed either from the last written exercise, or from the one to be next written.

Once a grammarian, the pupil will feel that language is in her own power ; that, contrary to the often received opinion of a new language causing the old to be forgotten, the comparison she will continually have to make between the two—the constantly bringing forward the universal grammar which she has already acquired, will strengthen her knowledge, and fix the old language more indelibly in her mind.

Let it not be supposed that we differ from those who assert that a language is best taught by conversation. With young children this is the only way, and the reason that so many young people of the present day speak French, German, and Italian fluently, is, that they have often acquired one or two of these languages from *bonnes*, in the same way that they learned their mother-tongue from nurses. Without constantly speaking the language we study, exercises of any kind fall short of their effect ; but as soon as a child's mind is sufficiently developed to take in the fundamental truths of universal grammar, we would have them go hand-in-hand with conversation, esteeming the one to be imperfect without the other.

Translation is of the greatest importance. With beginners it has been invariably found that it is better to translate literally ; it shows the difference of construction between the two languages, and gives occasion to many useful remarks. As soon as the

pupil is sufficiently advanced, it is better to translate *into* the language she is studying than *from* it, as the object is that her present occupation teach her not her own, but some other tongue ; and be it remembered that a language is not understood till we can read, write, speak, and think in it.

Nor will the labours of a good instructress end here ; she will read with her pupil works selected from the most celebrated authors ; she will cause her to copy some of the most beautiful passages, and to write others from memory, so as to acquire a good idea of different styles. The history, geography, manners, and customs of the country, will at the same time take a prominent place in their several departments, and when the pupil can write and speak with fluency on any subject ; when she is acquainted with some of the best ancient and modern authors ; when she has studied the origin, history, geography, laws, and habits of the country, and their effect on the idiomatical expressions of the people—then, and not till then, may she be said to understand a language.

DRAWING.

ALTHOUGH all persons have not sufficient talent for drawing to become first-rate artists, there are very few who, after a proper course of instruction, cannot delineate simple objects. In fact, this power is far more general than is usually supposed. If in this country we see less taste for painting, less veneration for the works of the great masters than in some other nations, it is not that we, as a people, are deficient in these respects, but that our taste for the arts has not received the same cultivation.

In the pursuit of drawing as a study, the attention should, for some little time, be entirely confined to sketching. There is generally too much haste to proceed to shading; but the delineating simple objects is the foundation of all future excellence, and to do this with facility can only be acquired by patience and perseverance. When the pupil begins to shade, care should be taken that the drawings she studies are not too highly or too minutely finished, and, as much as possible, she should be kept from expressing by twenty strokes of the pencil what may be done by one; for of the two errors to which beginners are liable, coarseness corrects itself more easily than an over-minute style.

All who have had any experience in teaching, are aware that children find much difficulty in drawing trees, and in giving to each kind of foliage its distinguishing character. This may be obviated by giving as copies small sprigs of the oak, the elm and other trees; it will be found that when, by patient investigation, the form, edges, and position of the leaves have been ascertained, there will be less of that undefined fear and confusion of ideas, which are so detrimental to improvement.

Nothing contributes so much to check power as continuing to draw from plane surfaces after a certain proficiency is made. Lithography has facilitated drawing to the many, by placing within their reach the works of real artists. These, however, are not always to be used as copies; occasionally they may be; but when a certain degree of power has been acquired, they, as well as any good original drawings and paintings which can be procured, should be examined with care, and their excellencies and peculiarities pointed out to the pupil, not that she may servilely copy them, but that she may apply the knowledge gained from them, to form her own style in drawing from nature.

Without a thorough acquaintance with the rules of perspective, an artist is as likely to draw incorrectly, as an uneducated person is to write ungrammatically; yet how common it is for young ladies to learn drawing for years, without knowing anything

of the grammar of the art. When children are taught to apply the rules of perspective in taking boxes, chairs, sofas, and the other furniture of a house, it is generally seen that they afterwards find little comparative difficulty in drawing out-of-doors from nature. This kind of teaching is certainly gaining ground ; sketching from objects, and the study of still life, are now often understood to be as indispensably necessary as they really are, to the acquisition of power in drawing. Still the plan is far from being universal. Parents themselves are sometimes the impediments. They desire to have something to look at, and if, after a few months' instruction, their child shows them a book filled with geometrical figures, boxes, chairs, etc., a feeling of disappointment ensues ; the drawings are felt, and sometimes pronounced, to be inferior to the sea-view, or the old tower of some young friend, and gradually, if not all at once, the system is changed.

The same remarks may be applied to drawing figures ; it is well known to be the better plan after some little proficiency has been made in drawing from plane surfaces, to draw from casts, and afterwards from nature ; yet few have patience to wait the development of a plan, which, though it ultimately secures success to the pupil, is slow, and, to them who see it not in its result, often unsatisfactory.

The effect of this sad state of things is, that only a few attempt to teach drawing as it ought to be taught ; many professors, particularly ladies, themselves the victims of this false system, are ignorant of the rules of their art ; others set out in life with a determination to teach properly, but finding these intentions in some cases absolutely repulsed, in others, treated with coldness, they at last give up a plan which they well know to be the best, but which they find, by experience, gives anything but satisfaction to the generality of their employers and consequently seldom interests their pupils.

The effect which drawing has in improving the faculty of observation, and in opening the mind's eye to a sense of the beautiful, is perfectly wonderful. It causes nature to be looked at with a keener sense of enjoyment, a deeper love, a profounder reverence. And surely an acquirement, whose tendency is so purifying, so elevating, has the highest claim to be cultivated, where there is no absolute incapacity for it.

Young people who draw, should be often taken to exhibitions and places where there are works of the best old and new masters, some of which, if they are sufficiently advanced, it will be highly beneficial to copy.

But the rules they learn, the paintings they see, are placed before them that they may describe nature more faithfully ; and only so far as they

approach their great original, will their drawings be beautiful. We read the best authors not that we may always speak in the words of books, but that by them our taste being refined, and our judgment improved, we may, in our own words, express just notions of men and things.

MUSIC.

At the present day the study of the piano-forte is begun at a very early age ; and so great is the prevalence of this accomplishment, that a mother seldom asks herself whether her little girl has talent for music, but only whether she is old enough to begin. To a certain extent this is right. It is always good to have some acquaintance with the leading pursuits of the society in which we move ; and a young lady who has not sufficient talent to be herself a proficient in music, may yet be made to know enough to appreciate it in others, and to feel some of its beauties.

It is, in the first instance, often difficult, and even impossible, to determine whether a child is devoid of musical talent or not. Music, as a study, offers so many difficulties to beginners, that at first nearly all children have a disinclination to it. Under kind and judicious training this may give place to love. The ear which in childhood is dull, properly educated, frequently becomes correct ; so that it must not be hastily decided that a child is destitute of musical talent. If, however, after a time, no progress is made ; if music seems to excite no feelings, save those of weariness and disgust, it is better to

abandon the attempt, and to bestow the time devoted to it on some other pursuit more consonant to the taste and talent of the pupil.

Much has been written on the manner in which music ought to be taught, and there are many systems extant, any one of which would make a good player ; yet, notwithstanding these advantages, with pain do good teachers acknowledge that a length of time is often necessary to correct the errors which their pupils have been allowed to contract before being placed under their care. A rough and uneven execution, the absence of musical colouring, an inability to read at sight, an ignorance of the rules of harmony, which incapacitates the pupil from comprehending and expressing the music of the great composers, are errors and deficiencies common to young ladies. We say nothing of keeping good time, and playing right notes ; these are the fundamental requisites of a good player, any failure in them is so obvious to the ear, that we will suppose few are deficient in these respects.

The most certain method to ensure a distinct and brilliant execution, is by the aid of scales and exercises. By them the hands are equalized and strengthened, the fingers are stretched, elasticity of touch is acquired, and the pupil is enabled to correct difficulties which, without them, would have been insurmountable. In the first exercises, a good position, that is, a natural and graceful one, is to be

considered ; then the motion of the fingers, which should proceed from the joint which connects them with the hand, only the movement of the hand is to come from the wrist, the arm is to remain perfectly still. All violent movements are to be avoided ; a loud tone is to be produced by pressing down the keys, not by thumping or banging them ; the notes are to be touched, and *left*, without the least jerk, and unless the contrary be indicated, one is to be held down till another is struck. These rules, steadily applied to the practice of exercises adapted to the capacity of the pupil, cannot fail to ensure a brilliant execution, the characteristic of the players of the present day.

But exercises alone will never make a player. We practise them that we may execute with facility the works of the best composers ; by them only can our taste be refined and cultivated. Far from me be the saying any thing against the practice of exercises, those excellent musical mechanisms, by which the acquisition of the science is now so much facilitated. They are invaluable ; and having been given, can no longer be done without, the good teacher looks upon them as necessaries.

But brilliant execution, a good touch and style, though so very desirable, are not every thing. Exercises want “compensation ;” and that compensation is melody. If you wish your pupil really to love music for its own sake, nourish her internal life

with melody ; so will you prevent want of feeling and dryness, which the too exclusive practice of exercises might induce. In the very first year of her musical studies, and ever after, place before her the most beautiful melodies of all nations ; let them, by frequent repetition, enter into her ear, and into her memory, so as to become almost a part of herself ; and, as she grows fit for it, bring her to know the more elaborate compositions of the immortal in music. Here also a wide field of beauty, delight, and progression, offers itself ; let us beware of defacing it, and of placing before the pupil compositions that are untruthful in their beauty,—that is, low and inharmonious.

Musical colouring, or the giving to every note its proper degree of loudness, and its characteristic touch, should, from the beginning, be put into practice. Here we have great advantages, as it is now the custom to indicate the finest shades for the guidance of the player. But not always is the pupil caused to observe them : the beautiful *legato* touch, by which the notes are sustained, and blended into each other ; its opposite, the spirited *staccato*, are imperfectly distinguished ; accent is often forgotten ; and when the *forte* and *piano* parts are noticed, they frequently come suddenly upon us, having the same effect on the ear, that a drawing composed of dark masses upon a white ground, would upon the eye.

According to the manner in which the generality of children are taught to observe musical colouring, will they play with or without taste. That genius must be great indeed, which, trained to disregard all expression, can ever play with feeling ; and where there is no incapacity for music, the child must be dull, and void of sensibility, who, trained to notice the right expression of each note, will not, in the course of time, of herself observe it.

Many young ladies, who by dint of practice execute a few difficult compositions with apparent ease, are unable to play even very easy pieces at sight. This great deficiency may be done away with, or at least, greatly remedied, by causing the child, almost from the very commencement of her musical studies, to read something new every day. This is not to be practised, it is given as an exercise for playing at first sight, which experience teaches may be acquired in this manner. By this plan two faults may be avoided, into which it is very common for kind and conscientious teachers to fall. The one is the giving a new subject for practice before the old is sufficiently finished. This is done for the sake of inducing a facility of reading, and of getting through a great deal of music ; it is, however, seldom the foundation of any other than a slovenly style of playing. The other fault is, the keeping a child of not much power at one piece till she can play it correctly, be the time necessary to acquire it

ever so long. The result of this plan is, generally correctness as to what is learned, with an inaptitude to take in new musical ideas, inability to play at first sight, a very limited acquaintance with musical works, a want of that presence of mind, of that calmness in seeing into difficulties and mastering them at the moment, which playing at sight is so calculated to induce. Whatever is practised, should certainly be studied till it can be played with ease ; but at the same time, in order to avoid the faults of which we have just spoken, something new should be read every day.

But a young lady may know and practise all and more than is here enumerated, and without some knowledge of the principles of harmony, music will still be to her as a sealed book. Every musical composition is like a discourse, consisting of phrases, sections, and periods, harmonized and connected one with another ; nor without the knowledge of these can the player faithfully interpret the composer's ideas.

A knowledge of the construction of music enables us at once to enter into the author's meaning, and to avoid that entire disregard to the rhythm by which young ladies too frequently ruin the effect a composer has intended to produce. It gives great power over an instrument, by causing us to avoid bad harmony, and not the least of its advantages is, that it causes us to shun bad music.

1

2





7



